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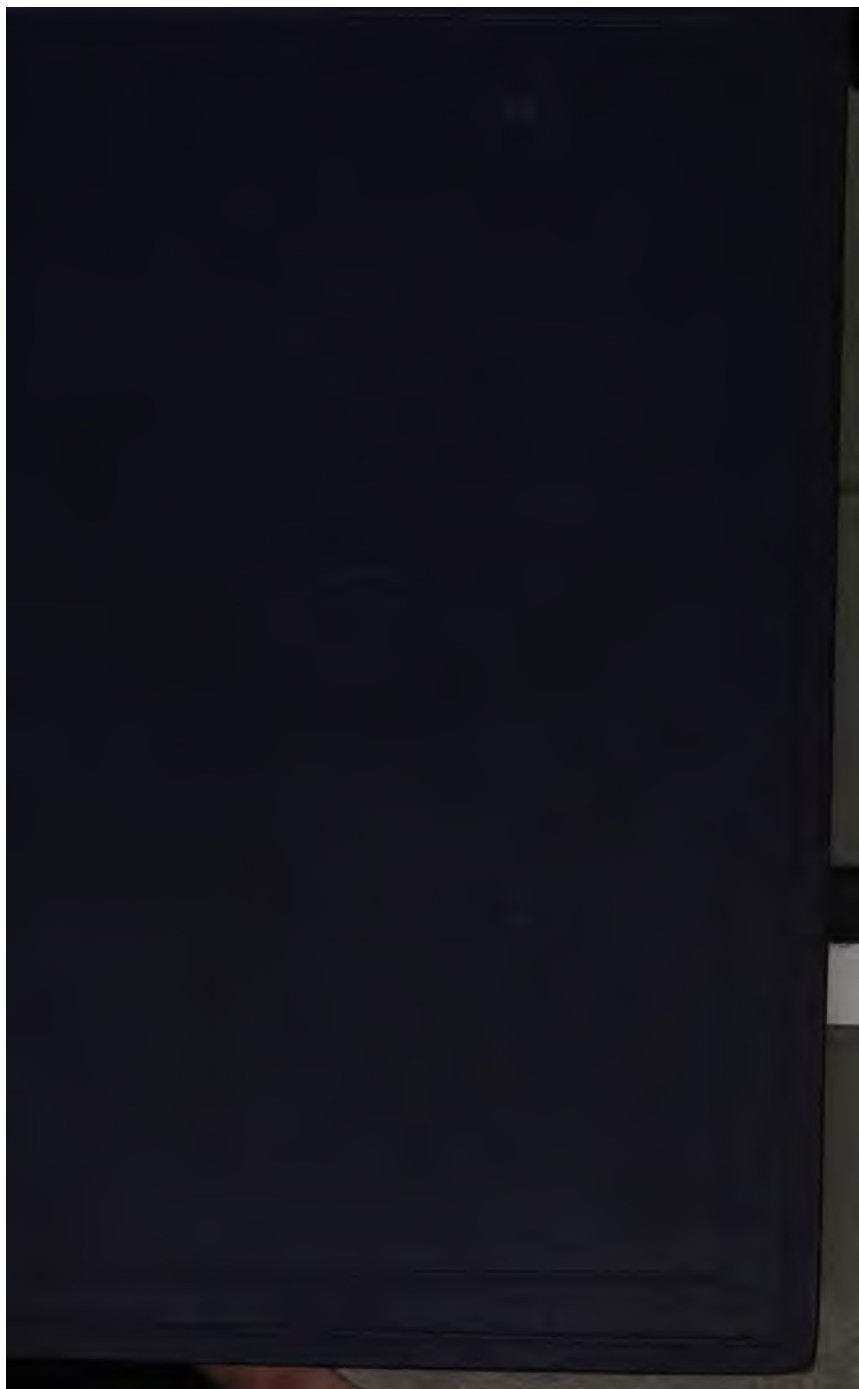
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OUTLINES
OF
THE LIFE OF THE LORD
JESUS CHRIST:

With Critical and Expository Notes,

AND AN

EMENDATION OF THE COMMON CHRONOLOGIES.

BY THE

REV. LEWIS MERCIER, M.A.

UNIV. COLL. OXON.

CHAPLAIN OF THE FOUNDLING HOSPITAL

VOL. II.



"Diligenter caveant tirores ne putent viros spiritu sancto afflatos sprevisse sermonem mortalium; sed meminerint potius, illam interpretandi rationem, qua nonnulli Theologorum utuntur, nihil esse nisi blasphemiam."—HERMANN. *ad Viger.* p. 786.

"Quin potius certissimum est, atque experientia comprobatum, leves gustus in Philosophia movere fortasse ad Atheismum; sed pleniores haustus ad Religionem reducere."—BACON, *de Augmentis Scientiarum*, vol. viii. lib. i. p. 9 (Edit. 1827).

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Part III.

CHAPTER I.

COMPRISING A PERIOD OF ABOUT FIVE MONTHS AND A HALF
FROM THE CLOSE OF THE PASSOVER ON APRIL 24, A. D. 29,
TO THE FEAST OF TABERNACLES, OCTOBER 11, OF THE SAME
YEAR.

ORDER OF EVENTS.

- SECT. 1.—Renewed persecution by the Pharisees from Jerusalem—Jesus retires through Tyre and Sidon to Decapolis—The Syrophœnician woman—Miracle of the Four Thousand—Jesus crosses the lake to Magdala.
- SECT. 2.—Recrosses to Bethsaida Julias—Retires to Cæsarea Philippi.
- SECT. 3.—The TRANSFIGURATION—Cure of the Demoniac Youth—Jesus returns to Capernaum—Dispute for precedence among the Apostles—The Tribute Money—Jesus remains in Galilee for fear of the Jews—(Note on the confession of Peter).

SYNOPTICAL ARRANGEMENTS.

S. Matt.	S. Mark.	S. Luke.	S. John.
xv. 1—20	vii. 1—16	...	...
21—29	17—30	...	...
29—38	31—viii. 9	...	...
39—xvi. 12	viii. 10—21	...	...
...	22—26	...	...
xvi. 13—28	27—ix. 1	ix. 18—27	...
xvii. 1—13	ix. 2—13	28—36	...
14—21	14—29	37—42	...
22—23	30—33	43—45	...
24—27	...	...	...
xviii. 1—35	34—37	46—50	...
...	38—50	...	...
...	...	...	vii. 1

SECTION I.

THERE is manifestly a gap, but of very short duration, between the last account which we derive from S. John and that which follows from the pens of S. Matthew and S. Mark. The Passover, which "was nigh" when the great miracle of feeding the Five thousand was wrought, was now past; and those who had gone up from Galilee and all other outlying districts, as well as foreign countries, were now returning, at the expiration of the feast days, to their own homes.

As the Passover fell this year, according to our calculation, upon April 17, and it would require at least three or four days to complete the return journey to Galilee, it may be supposed that the date of the next occurrence which meets us in the narrative of the Gospels must belong to about the close of April, A.D. 29.

That the Passover was now ended, and that the incidents which follow in the narratives of SS. Matthew and Mark belong to the period immediately succeeding its conclusion, may be inferred from the language with which these two Evangelists introduce the change in the record.

The Divine enunciations which S. John interpolates to continue the missing link in the accounts of his predecessors belong to the period immediately preceding the Passover, as has already been shown¹.

The former two Synoptists had paused at the landing of Jesus on the shore of the land of Gennesareth, to which occurrence the already-mentioned discourse of Jesus in the Synagogue at Capernaum is supplemented by S. John.

¹ Vol. i. pp. 355—365.

They resume their accounts with the renewed opposition of the Pharisees and Scribes, to which they will be found in general to assign a very prominent position.

CAPERNAUM. CLOSE OF APRIL, A.D. 29.

The immediate cause of the fresh outbreak of hostility which they now relate lay in the non-observance by the disciples of Jesus of the Pharisaic tradition regarding the washing of hands before meals.

The objection made on the present occasion to the disciples was that they did not before meals adopt the peculiar practice of the Elders in washing the hands, which belonged to the numerous class of Rabbinical "Traditions".

The Pharisees and Scribes who are mentioned as now endeavouring to embarrass Him were "of Jerusalem;" that is, they were despatched from head-quarters with the express object and intent of proving that His whole teaching was subversive of the law of Moses, and of the traditions of the Elders.

The question which these men, now just fresh from the ceremony of the Passover, put to Jesus was—Why His disciples did not walk according to the tradition of the Elders, but sat down to meat with unwashed hands?

Jesus retorted upon them with another and a counter ques-

* "Πύρην. Properly, *with the fist*, as the LXX. version shows (Ex. xxi. 18; Isa. lviii. 4). The knuckles of one hand being applied to the palm of the other, so that by hard rubbing both may be cleansed."—Words. Gk. Test., i. 106.

"They taught that if a person had not left the house, the hands, *without the fingers being extended*, should be wet with water poured over them, and then elevated, so that the water might flow down to the elbow."—Jahn, B. Ant., pp. 405, 406.

"Probably it was part of the rite that the washing hand was shut because it might have been thought that the open hand engaged in washing might make the other unclean, or be made unclean by it, after having itself been washed." The expression, however, may have meant only a vigorous and thorough washing.—Lange, vol. 3, p. 283.

tion, which they found it impossible to answer : Why did *they* transgress the commandment of God by their traditions ? They had charged the disciples with transgressing their traditions ; He charges them with transgressing God's commandments by those very traditions. Jesus, it should be observed, never wantonly, that is without sufficient reason, broke through the usages or evinced contempt for the scruples, even unfounded, of His people. He did so only where their observance would have tended to invest them with a false and dangerous importance, as being equal in value and in authority with the Word of God. Just as He respected the Rabbinical restrictions of the Sabbath³ in themselves, as being instituted by competent authority, where not militating against the Word or the Spirit of the ordinance of God, so He did not hesitate to set them aside when they assumed a factitious importance by being regarded as intrinsically holy in themselves, or as usurping the place of higher and spiritual ordinances.

The instance brought forward by Jesus is that which enacts that a man shall honour his father and his mother⁴, and that whoever shall refuse to do so shall be put to death for his cursing⁵; and by the language of S. Mark, the *honouring* denotes the support to be provided by the son for the parents. This enactment the Priests had taught the people might be practically evaded by the device of consecrating one's goods to the service of God, as a gift to His altar. As this process, however, would have been of no value to a mean and cove-

³ As, for instance, in regard of the Sabbath day's journey. This was a Rabbinical enactment purely ; but in the case of an agricultural and poor population it was calculated to be beneficial.

"It is plain that the limits of the Sabbath day's journey must have been a great check on the profanation of the day in a country where business was entirely agricultural or pastoral, and must have secured to the 'ox and the ass' the rest to which by the Law they were entitled."—Smith's Dict., vol. iii. p. 1073.

⁴ Exod. xx. 12. Dent. v. 16.

⁵ Exod. xxi. 17. Lev. xx. 9.

tous person, as it would simply have diverted his property into another channel, a mode of redemption was provided, by the payment of a certain fine, by which at a convenient period the whole might be recovered. The fine went to the Priests, who thus inculcated and sanctioned a system of lying and deception, fraudulent to the people, and insulting to the God whom they professed to serve. Thus it was that they themselves made the commandment of *God* of none effect by their tradition. Jesus concludes by applying to them the prophecy which Isaiah had delivered 750 years before, of the men of his own generation : " This people draweth nigh unto Me with their mouth, and honoureth Me with their lips ; but their heart is far from Me. But in vain do they worship Me, teaching for doctrines the commandments of men."

At the conclusion of His remarks, His disciples came to Him and privately informed Him that the Pharisees had taken offence at their purport. He replied, in His figurative language, that it was not His object nor intention to suit His remarks merely to the pleasure of His hearers. " Let them alone," He said, using a terrible phrase once applied by Jehovah to rebellious Ephraim⁶. " They be blind leaders of the blind. And if the blind lead the blind, both shall (will) fall into the ditch⁷."

BORDERS OF TYRE. MAY, A.D. 29.

Jesus shortly afterwards quitted Capernaum for a time, and retired towards the borders of Phœnicia, into the neighbourhood of the two great cities of heathendom, Tyre and Sidon. His object, it may be readily conjectured, in taking this unusual direction, was to avoid the incessant persecution and interruptions to which He was exposed by the malice of the Pharisees, who had come down express from Jerusalem to counteract the

⁶ Hosea iv. 17.

⁷ Matt. xv. 14.

effects of His teaching. It might be, indeed, supposed that in these remoter districts of a Gentile territory He would be comparatively safe from recognition and publicity. Such was, however, not the case, as the event showed ; and His stay was consequently abruptly broken off.

By some means His arrival in one of the neighbouring towns became known, and a woman who had a daughter terribly afflicted by an unclean spirit hastened to implore His merciful aid for her relief. She was successful in her search, and came up with Jesus and the Twelve as they were passing through a street. The woman, as we learn from S. Mark, was purely Gentile, a Syrophœnician by birth^s; but she had evidently heard much of Jesus, and formed more correct notions regarding His person and character than most of His own countrymen. Following His steps, she cried after Him, addressing Him as the "Lord, the Son of David," thereby really assigning to Him His true Messianic title : "Have mercy on me," she cried, "O Lord, Thou Son of David : my daughter is grievously vexed with a devil." Thus she persisted with her piteous supplications, under the heavy discouragement of total silence, and apparent disregard of her urgent cries for help.

So pertinaciously did she follow the party, and so vehement was her outcry, that the disciples, aware of their Master's desire for privacy, and fearing that the woman might soon gather a crowd together, came and besought Him to grant her request and send her away. They did not penetrate the reason of His silence, and perhaps thought that He was unobservant of the

^s "Ἑλληνίς, according to the Jewish phraseology of the time, indicated a Gentile woman generally. This was not merely the result of the intercourse of the Jews with the Greeks especially, but it sprang from the fact that in the Greeks and in Greece they saw the most finished and predominant exhibitions of this world's culture and glory.—Thus she was a Phœnician-Syrian woman : most generally viewed a Gentile ; more especially a Syrian ; and *still more specifically*, a Phœnician." (Lange, vol. iii. p. 290.)

annoyance. Jesus, however, replied, in the same spirit. He had forbidden themselves to go aside into any Gentiles, that "He was not sent except to the lost the house of Israel⁹." He then continued His course reached the house where He intended remaining for a while, and entered without having taken apparently any notice of the afflicted suppliant.

The woman, however, would not be denied, but followed Him into the house, and falling at His feet, paid Him deep obeisance, crying, "Lord, help me !" Cold and hard were the *words* that fell upon her ear in answer, and sternly they read in the pages of the Evangelist : "Let the children *first*¹ be *filled* : for it is not meet to take the children's bread, and to cast it unto the dogs." He speaks as though He were the haughty Jewish Rabbi despising, as "dogs," all who were not of the seed of Abraham. Sorely tried indeed, still the woman's faith held out, and conquered. She accepts the relative condition of Jew and Gentile in the present favour of God. She is of the *dogs* ; she admits it, and turns her condition into an additional ground for the granting of her request. She does not seek to take the children's bread : she only asks that she may be granted the favour permitted to dogs, who "under the table eat of the children's *crumbs*." S. Matthew adds that she spoke of the crumbs falling from the "Master's table," thereby indicating that, though at so great distance off, she still claimed Him for her Master, as much as the favoured nation themselves. At length the victory is gained, and once more is Heaven taken by force. "O woman," exclaimed Jesus, "great is thy faith ; be it unto thee even as thou wilt. For this saying, go thy way : the devil *is gone out* of thy daughter²."

⁹ See above, vol. i., p. 335.

¹ It is clear, therefore, that there was an encouragement under the apparent harshness.

² Therefore the mere will of Jesus operated without a spoken word, and

The unclean spirit had indeed heard the order which he could not disobey spoken in the spiritual voice of the Creator, and on the moment quitted the habitation he had so foully persecuted.

On her return to her own home, the woman found her daughter laid upon the bed, to recover her strength after the parting struggle with the banished demon.

The stay of Jesus in this neighbourhood could not have been long, as has been already intimated. No doubt His arrival had begun to attract public attention; and His chief object, which was to ensure privacy, had been defeated. He could not now remain in the Gentile neighbourhood without being besieged by applications from those whom it was not part of His mission to minister to. He accordingly soon quitted the place, and returned to the neighbourhood of the Sea of Galilee. As He passed "through the midst of the coast of Decapolis," He must have again appeared in the neighbourhood of Bethsaida Julias, on the north-eastern side of the water. There He ascended, after His usual custom, one of the hilly slopes, and sat down, prepared to teach those who should resort to His presence.

The route He had taken from the Sidonian territory led Him first, in a north-easterly direction, towards Lebanon, "thence from the foot of Lebanon north-easterly, and back through the district of Decapolis, that is, back through the region which lay to the east, or the farther side, of the sources of the Jordan, to the eastern bank of the Sea of Galilee³." On His road great multitudes were attracted by His appearance, and followed Him until He halted on this hilly height above Julias. The scene was nearly the same, and the transactions which follow

at a distance, in an unknown house, upon the evil spirit. The operation was also instantaneous, and the mind of Jesus perceived instantly in His Spirit that the will was obeyed.

³ *Lange*, vol. iii. p. 290.

similar in character to those which have been already recorded on the occasion of His last visit to the neighbourhood. The people who accompanied or followed Him on this occasion were not however the same, nor drawn from the same neighbourhood, as upon the previous occasion. Then they had followed Him from the western side of the lake running round the northern border, and so crossing the Jordan, and turning towards the south-east. On the present occasion they were people from the mountain districts of the tetrarchy of Philip, many of them half heathens, who had only that general knowledge of Jesus which was derived from popular rumour; for though He had frequently approached and skirted these districts, it does not appear that He had ever actually visited them, and ministered among the population.

His reason doubtless was, that they were not properly members of the Jewish family altogether; still there would be many Jews among them, and proselytes also probably of the Mosaic law. As Jesus travelled by their villages and homes, the people followed in His track, bringing with them their sick, the "lame, blind, maimed, and dumb," with other sufferers; and, as they could reach His presence, cast them down in their rough mountaineers' way at His feet for aid. Amongst the afflicted persons thus brought to Him was one who was deaf, and had an impediment in his speech, caused by the tightening of the *frenum linguae*, or string of the tongue.

BORDERS OF THE SEA OF GALILEE. MAY, A.D. 29.

The miracle of this man's cure is remarkable, not so much from any difficulty connected with the affliction itself, as from the peculiarly solemn and deliberate way in which the cure was effected. Jesus took the man, first of all, quite apart from the multitude. He then "put His fingers into his ears, and He spit, and touched his tongue; and, *looking up to Heaven*, He

sighed, and saith unto him, EPHPHATHA, that is, *Be opened*⁴." The cure was instantaneous: the closed ears were opened, the string of the tied tongue was loosed, and the man spoke plainly and freely, no longer showing any symptoms of the impediment he had suffered from. In His earnest desire for privacy, Jesus desired that the miracle should not be divulged; but the people could not be persuaded to obey an injunction the motive for which they could not understand, and which could not be communicated to them. In truth, the many miracles that He did so affected the minds of this rude and unsophisticated multitude, that they broke out into open expressions of admiration, glorifying "the God of Israel" who had wrought these things by the hand of His Prophet.

This remark, that they glorified the *God of Israel*, seems to indicate that these people were different from those among whom hitherto His miracles had been wrought. They seem, by their language, to have compared in their minds the power of the God of Israel with that of the heathen deities whose worship was carried on about and near them, and to assign the chief glory thus to Him whose Prophet could do such works.

It was now the third day since the people had been in attendance upon Jesus. The scanty provisions they had brought with them had now been nearly all consumed. Their only route seems to have lain through the hilly passes back to the north and east, where no villages lay until they reached their own homes in Paneas, Ituræa, or Gaulanitis. It was close upon the Sabbath; they had no food left, and there was no place on their route homewards where any could be bought, even if, what was probably not the case, they had the means (many of them) to buy any. He therefore called His disciples to His presence, and laid the fact before them, declaring at

⁴ Mark vii. 33, 34.

the same time that He would not send the people away without food, lest they should faint from exhaustion on the road.

The disciples naturally understood their Lord's appeal to mean that they were to do their best to supply the people themselves with provisions. It cannot be supposed that they had forgotten the great miracle so lately wrought, or that they had any real doubts as to their Master's power to provide in a similar way, if it should seem fit to Him, on the present occasion. In fact, the words of Jesus seem rather to intimate that He wished to elicit first from His disciples the admission that all human means were unavailing, before He resorted to the Divine. And it is very possible that His words were purposely uttered in the hearing of some of the multitude, who might be able to use them afterwards in the way of comprehending rightly the true significance of the miracle about to be wrought. The disciples, however, even if it occurred to their minds, would not, in accordance with their habits of reverence, venture to desire Jesus to put forth such a marvellous exhibition of power again. As Olshausen well observes, "They walked in a new world full of spiritual and bodily wonders, amidst which they could not find themselves at home until the Spirit came upon them, and brought to their minds all things that the Lord had said to them and done ⁶."

In their dim state, therefore, of uncertainty and half-awakened intelligence, they only ventured to ask by what means, in a desert place like that, they could satisfy so many persons with bread? Jesus asked them how many loaves they had. The reply was "Seven, and a few small fishes." (This was perhaps the stock which belonged to the party of Jesus themselves.) He now commanded the people, not by His disciples, but by His own voice and gestures, to sit down on the ground. Then, as before, He took the bread and the fish, and, after giving

⁶ Olshausen, ii. p. 211.

thanks, broke them, and gave them to His disciples to set before the people. At the conclusion of the repast, when all had been amply satisfied, He desired the fragments⁶, as before, to be gathered up, and this time they filled seven baskets with the broken pieces that had been left.

There are some circumstances connected with this second miracle of feeding which are deserving of especial notice. To those who might imagine that this was only a later version of the previous miracle of the Five Thousand, it might be enough to point out that it inverts the ordinary course of later and spurious traditions. The tendency would have been to magnify, not to diminish, the apparent dimensions of the miracle; to increase the number of the persons fed, to diminish the quantity of the food upon which Jesus operated. "Obviously," says Olshausen⁷, "an unconscientious narrator will overdo the truth itself, and for this reason he places last the inverted fact as being the most striking." It has been also well observed, that in *all the four* accounts of the first miracle the word translated *baskets* is the same, and differs altogether in the original from that now rendered under the same English term⁸. Such a circumstance is not, and cannot be, fortuitous, and points

⁶ Partly, perhaps, to teach the disciples the duty and necessity of frugality, partly to provide them with their own meal.

⁷ ii. 210.

⁸ In the first instance the word is *κόφιναι*, in the second it is *σπυρίδες*. That the terms are not accidentally employed in each case is clear from the fact that *all the four* who relate the former miracle use the former word. Matthew and Mark, who alone relate the miracle of the Four Thousand, both in that instance speak of *σπυρίδες*.—See Greswell, *Harm.*, ii. 358, note.

"In the later times of the Jewish polity baskets formed a necessary article of furniture to the Jews, who, when travelling either among the Gentiles or the Samaritans, were accustomed to carry their provisions with them in baskets (*κόφιναι*), in order to avoid defilement by eating with strangers. Large sacks are still, as they anciently were (John ix. 11, Gen. xlv. 1—3), employed for carrying provisions and baggage of every description." (Horne's *Int.*, vol. iii. tenth ed. p. 425.)

unquestionably to a different circumstance and a different occasion altogether. If, however, it were necessary to seek for other grounds of difference between the two transactions, a propriety arising out of the times may be without difficulty discerned belonging respectively to each, in the circumstances attending upon them. The former miracle had been wrought just before the Feast of Passover, the latter appears to have preceded similarly the Feast of Pentecost; and from sundry notices of the different kinds of baskets in use, the particular kind employed in the latter appears to have been that in which the wheat was collected, while the other belonged to the barley harvest. In this present instance the people had less knowledge of Him than the Galilæans, and He therefore proceeds by His own word, instead of authorizing the disciples to convey His commands. It was necessary to concentrate the attention upon Himself. Moreover, the case was now one of urgency, which the former was not. *Then* the people were assembled in preparation for the great Spring Festival, and could speedily return to their own homes. The miracle was wrought for the conviction of their understandings. He gave the food as a King might to His subjects. *Here* the case was one of pure compassion and benevolence. The food was given to *enable* the famished and weary people to return to their distant homes. It was more as a Father gives to His children.

When the repast was concluded, the multitudes were as before dismissed with His blessing; and Jesus, with His disciples, embarked in the vessel which ever since the time mentioned in S. Mark iii. 9 had awaited His orders, and set sail for the coasts of Magdala, where He landed in the region of Dalmanutha⁹.

⁹ Matt. xv. 39. Mark viii. 10.

DALMANUTHA, DISTRICT OF MAGDALA. MAY, A.D. 29.

It is not a little remarkable that, while S. Matthew states that Jesus came into the "coasts of *Magdala*," S. Mark, *writing after* him, speaks of the "parts of Dalmanutha." This is observable, as showing, amongst other things, the *totally independent sources* from which the second evangelist drew his Gospel. Considering the *general* character of S. Matthew's style, and the special and graphic tone of all S. Mark's picturesque sketches, it may be assumed that the district belonged to the village of Magdala, and that the specific name of Dalmanutha belonged to the particular part, probably a desert and unfrequented place, which Jesus sought now for the sake of security.

It was of little use, however. Neither the privacy of their landing nor the lateness of the hour hid the party from the watchful scrutiny of the spies, whose business it was to follow up every step and movement of Jesus, and to bring Him either to a judicial process or to the admission of the falsehood of His Messianic claims. The two great parties into which the hierarchy of the land was divided had now coalesced, in order to effect the ruin of the Person who was equally obnoxious to both. The pride and self-assertion of the Pharisee, the scepticism of the Sadducee, were equally rebuked and exposed by the life and language of Jesus; and a mutual dislike and contention became speedily merged in one common hatred.

Forth from their quarters came these men so soon as the landing of Jesus was discovered, and demanded of Him that He should put an end to all difficulty regarding Himself by at once producing some sign from Heaven in attestation of His office. They knew that He had already refused this demand upon a previous occasion, and they were consequently well aware what answer they would now receive. In fact,

what they desired was a refusal, for the time had gone by when compliance would have won over their attachment. In answer Jesus pointed out to them that their own natural intelligence was quite enough to enable them to interpret those signs which had already been given to the nation. From the indications of the morning and evening skies they were well able to forecast the nature of the weather that was likely to follow the signs of nature, and they had only to apply the same principle to the spiritual indications around them (which was their proper business) in order to satisfy their own minds as to Himself. He told them that He thoroughly knew the hypocrisy which was the true source of the demand made upon Him,—that it was not made for the satisfaction of their minds, but solely for the purpose of casting discredit upon Him, by asking that which was at once unnecessary and a temptation of God, and by the certain refusal of which they hoped to compass His overthrow. Then, addressing Himself to His disciples rather than to the questioners, He declared that they who sought after a sign were “a wicked and adulterous generation¹,” and that no sign should be given to them but that which He had before mentioned, “the sign of the Prophet Jonas².”

¹ The term adulterous is probably used with a double signification. It refers both to the desertion of the spiritual worship of Jehovah for that of Mammon, according to the constant prophetic phraseology, and also to the excessively depraved morals of the times, evinced by the terrible frequency of divorces.

² On the actual miracle of Jonah's preservation in the shark's belly, the following passage may be interesting (translated from the German of Heubner). It will be observed that it is very vague and general in its account, but I give it for what it is worth :—

“In the year 1758 a sailor in the Mediterranean Sea fell from a frigate, and was swallowed by a shark. The captain immediately ordered a cannon to be pointed and fired at the fish, which wounded him so that he threw the sailor whom he had swallowed. The man was recovered, and taken back into the ship only slightly injured. From this circumstance this kind of shark is called ‘the man-eater,’ or the ‘Jonas’ fish.”—Heubner, Hahn's ed. vol. i. p. 176.

He then "left them, and departed," says S. Matthew. He departed, indeed, partly for His own safety's sake, that the proper moment for the Great Sacrifice should not be anticipated, partly that the minds of His disciples should not, weak as even yet they were, be unnecessarily disturbed, but chiefly, no doubt, as intimating that now and henceforth He left this stubborn and infidel race to their fate. He then gave directions to recross the lake once more, in order to seek in *Peræa* the quiet and repose which was denied Him in His own country. It was indeed now but too clear that all hopes of the conversion of Israel must be abandoned. The whole hierarchy of the country were united against Him; they had finally decided against His claims; and it was therefore evident to His consciousness that the true Judæan platform must be relinquished, and that He must thenceforth confine Himself to His own faithful few, in whom the germs of a true faith must be gradually tended and developed into ripened fruit.

As the emissaries departed from Him, perceiving His resolution not to commit Himself to their hands, Jesus turned to His disciples, and gave vent to the deep anguish of His heart in one of those mournful sighs which the Evangelists have occasionally recorded. He saw the settled determination of the Pharisees and Sadducees united to reject Him and persecute Him to death. He saw that from thenceforth He must begin to prepare for the final consummation; and the natural feelings of humanity, as well as the sorrow and compassion of Deity, combined to grieve and disturb that holy mind. "Why," He asked expostulating, as it were, with Himself, "why doth this generation seek after a sign? Verily, I say unto you, there shall no sign be given unto this generation³."

It is clear that these words were spoken apart from the hearing of the Pharisees, and were intended for the disciples'

³ Mark viii. 12.

ears alone. To the former He declared that no sign should be given save that of the Prophet Jonas; to the latter He expresses His determination to grant *no* sign, in the sense (that is) in which the emissaries of the Sanhedrim had demanded.

He then re-embarked in "*the ship*," and once more recrossed the Sea of Galilee, as has already been stated.

BETHSAIDA JULIAS. MAY, A.D. 29.

The point to which Jesus now directed His steps was again Bethsaida Julias, the scene of the miracles of the loaves and fishes. He had scarcely entered into the town, when a party of persons, having got information of His arrival, brought to Him a blind man whom they besought Him to touch. This miracle is related only by S. Mark, to whom we are indebted also for our information regarding the cure of the man in c. vii. It cannot be doubted that his own knowledge was here, as elsewhere, derived from the lips of Peter, upon whose mind the particularity and the gradual process of the cure seems to have made a strong impression.

Desiring to keep Himself, as far as possible, free from notoriety, that the Pharisees might not gain information of His movements, Jesus sent the man away with the strictest orders to return directly to his own home. He evidently did not live in Bethsaida, for Jesus expressly forbade his going into the town, or even mentioning the fact of his restoration to sight by His mercy to any one.

SECTION II.

NEIGHBOURHOOD OF CÆSAREA PHILIPPI. MAY, A.D. 29.

JESUS passed through the town of Bethsaida or Julias without apparently making any stay there. His object was retirement, and withdrawal, so far as possible, from the reach and influence of the Pharisees and Sadducees. Even the dominions of Herod Antipas were now unsafe, and He consequently journeyed still northwards, near to the town of Cæsarea Philippi or Paneas. "He crossed to the north-eastern corner of the lake, and passed, as it would seem, up the rich plain along its eastern side, and came into 'the parts,' into 'the villages' of Cæsarea Philippi. It is possible that He never reached the city itself; but it must, at least, have been in its neighbourhood that the confession of Peter was made: the rock on which the Temple of Augustus stood, and from which the streams of the Jordan issue, may possibly have suggested the words which now run round the dome of St. Peter's⁴." The town itself was inhabited by a half-heathen population. Its name of Cæsarea, or "King's Town," was conferred upon it by the Tetrarch Philip in honour of the Emperor Tiberius, after that he had enlarged and embellished it. The adjunct Philippi was given to it in order to distinguish it from the other Cæsarea⁵ which lay upon the coast of the Mediterranean. The heathen name was Paneas, from the neighbouring mountain Panias, which itself had been so named as being dedicated

⁴ Stanley, p. 399.

⁵ This was so called after Augustus Cæsar by Herod the Great, its founder. It is the one which meets us in the narrative of the Book of the Acts. It was called indifferently Cæsarea Stratonis, or Palestinæ.

to the heathen god Pan. The site of the city (the name of which is still preserved in the modern Banias) was near the source of the Jordan, at the foot of one of the spurs of the range of Lebanon, in the district of Gaulanitis. "Over an unwonted carpet of turf, through trees of every variety of foliage, through a park-like verdure, which casts a strangely beautiful interest over this last recess of Palestine, the pathway winds, and the snowy top of the mountain itself is gradually shut out from view by its increasing nearness, and again there is a rush of waters through deep thickets, and the ruins of an ancient town—not Canaanite, but Roman—rise on the hill-side; in its situation, in its exuberance of water, its olive-groves, and its view over the distant plain, almost a Syrian Tivoli.

"This is Cæsarea Philippi chosen, doubtless, on this very account by Philip the Tetrarch as the site of his villas and palaces beside the temple here dedicated by his father Herod to the great patron of their family, Augustus Cæsar⁶."

This present journey of Jesus and His disciples is ever memorable, as forming the great note of separation between the Christian Church now first appearing in its individuality, and the secularism and formal hypocrisy of the sects now arrayed in open and undisguised hostility against the Christ. The impossibility of the present conversion of Israel, the deadly opposition by which He was every where personally encountered, and the united antagonism of the two divisions of the national hierarchy against such a Messiah as He had shown Himself to be, were convincing proofs that He must now prepare His immediate followers for the final catastrophe, while He still took measures of precaution that He should Himself not perish out of Jerusalem, nor before the time appointed Him of the Father.

This journey may be regarded, therefore, as intimating the

⁶ Stanley, p. 397.

enforced rejection of the Jews, and the necessary separation of the Christian Church from the commonwealth and hierarchy of the old Judæan system. S. Luke (ix. 18) states that on the way Jesus retired for the purpose of prayer, until He was joined again by His disciples. It would seem that the special object of this prayer was for the strengthening of the Apostles' faith, to enable them to undergo the trial to which He was about to subject it.

As they resumed their journey Jesus asked the Twelve what was the popular estimate regarding Himself, revealed as He had hitherto been in His character of the *Son of Man*? The answer was that there were various opinions regarding Him, some men believing that He was John the Baptist, some that He was Elias, some Jeremias, and others that He was one of the old Prophets. The opinion as to the reappearance of John in the person of Christ is remarkable as being mentioned here, for it seems that it must have been disseminated through the trans-Jordanic districts from its first rise in the court and fears of Herod Antipas. The other views seem rather to have arisen out of the miraculous works of Jesus, which, in default of any popular association of such powers with the character of the expected Messiah, were in fact the only remaining suppositions upon which the Jewish mind, where well affected to Himself, could possibly fall back. Having elicited from the Twelve this admission, Jesus then asks of them what were their own opinions and belief? He had just spoken of Himself, be it observed, as the *Son of Man*, wearing the semblance of human form, a man even as themselves in all the humanity of His nature, in His sympathies, wants, and labours; and He now puts their faith upon the trial as to the real character of Him who had been rejected by the Pharisees, and denied as the Messiah by the people. The contrast, therefore, is all the more striking when Peter spoke out, and gave the memor-

able answer, "Thou art the Christ, the Son of the living God !."

The words of Jesus in reply must be given as they stand in the Gospel of S. Matthew:—"Blessed art thou, Simon Bar-jona (Peter had just declared that the Bar-Enosh was truly Bar-Elohim), for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven. And I say unto thee that thou art PETER, and upon this Rock I will build My Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of Heaven. And whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven⁷."

Then turning to all the disciples, He gave them solemn injunctions that they should not impart but conceal their own knowledge from the world. The reason of this charge is well set forth by Van Oosterzee:—"He had Himself set the seal of His approval upon the words of faith; and from this period there really existed a little community in which belief in Jesus, as the Christ, was the centre of union. If this society and its ideas should as yet be outwardly manifested, it would meet with untimely sympathy from some, and excite renewed opposition from others. The Lord will, therefore, have silence maintained concerning His Person, until His priestly work shall have been completed; but, at the same time, He declares His Apostles to be now capable of receiving further instruction concerning the nature of this work⁸."

That this is a true view of the case is clear from the language of the Evangelists, showing the change which now came over the relation of the Apostles to their Lord. "From that time forth" Jesus began to prepare the minds of the Twelve for the final catastrophe of His sufferings and death. He impressed

⁷ Matt. xvi. 16.

⁸ Matt. xvi. 17—19.

⁹ Oosterzee on S. Luke, i. 310.

upon their minds the certainty of the Truth which was now apparent to His own consciousness, that He must go up to Jerusalem for the consummation of His course, that the elders, the chief priests, and the scribes—in fact, the whole theocracy of the nation—would be arrayed against Him, and that the consequence would be that He would be put to death, after which, upon the *Third* Day from His execution, He would rise again from the dead.

As was usual, the language of Jesus was here again in advance of the understanding of the disciples. That Jesus was the Messiah they had already become convinced, although probably none had ever yet reached to the height of Peter's own confession. They had as yet not the smallest idea of connecting His life and character with the atonement for sins, nor the necessary sacrifice which that implied. Nay, the very contrary was the case. In proportion as they rose to the height of that belief in Jesus as the Son of God which Peter's confession implied, so they were the less capable of conceiving or understanding the depth of humiliation to which it was necessary in the providence of God that He should descend. The two ideas were to their minds mutually destructive of each other; and, it may be granted, not altogether without some seemingly good reason. They had seen His power displayed in numberless ways. The elements of nature, the unseen world of spirits, the very powers of death—the gates of hell had been proved to be powerless before Him. How then could it be that He should *die*, because the Pharisees and Sadducees, or even, as He declared, the whole theocratic and hierarchical body of the nation were arrayed against Him? The thought was repugnant to all their feelings; and as to the rising again, that was an idea which could find no place at present in their minds. It was, as is seen afterwards to be the case, a crucial point which arrested all comprehension on their *part*. It was simply unintelligible to them.

It is sufficiently clear that the constant persecution of His enemies, and especially the now undisguised hostility of all the parties of the Jewish theocracy, had deeply wounded the mind of Jesus. And it was the evident sorrow and the deep anxiety with which the consciousness of the necessity of preparation for His approaching end now filled His mind, which in some measure accounts for the circumstance which ensues. From the moment that it became clear that the faith of the disciples was sufficiently rooted in Him to bear the revelation, Jesus began to impress upon their minds the coming necessity of His sufferings and death. Conjoined with the persecution which He had recently undergone, the disciples could not but suppose that their Master was giving way to feelings of deep depression and grief; and they imagined that His sad and solemn language was in great measure due to the sensitive and wounded condition of His mind. As He began now to reveal to the Twelve the awful future which awaited both Him and them, they could not but surmise that His ideas were coloured by the state of His feelings, and Peter did but express the general idea when, perhaps a little unduly elated by the recent declaration of His Master, he interrupted Him in the midst of His solemn warnings. According to S. Matthew, he so far forgot himself as to lay his hands upon his Master, in the vehemence of his affectionate earnestness, as though he would forcibly deter Him from the resolution which He had formed of going up to Jerusalem to give opportunity for the conclusion of His ordained mission. Thus it was that, laying his hands upon Him, Peter began urgently to remonstrate against that seemingly gloomy view of things, which he felt personally convinced would never, so far as himself and the other devoted disciples were concerned, be allowed to befall Him. "Be it far from thee, Lord: this shall not be unto Thee¹."

¹ Matt. xvi. 22.

As on other occasions, Peter knew not what he said. He knew not that he was literally conspiring with the worst suggestions which the Tempter had originally made to dissuade Jesus from accomplishing the will of the Father. That will must be obeyed; and not even the devoted affection of Peter could for a moment be allowed to palliate the sin of the proposal which, albeit in ignorance of its nature, he had been the instrument in the hands of the Tempter of making. Jesus turned round and looked, not upon Peter only, but upon all the Twelve, whose general views and feelings he only represented, with that glance of majesty and power which seemed ever to have the effect of silencing both enemies and friends. "Get thee behind Me, Satan," said He, addressing Peter, "thou art an offence unto Me; for thou savourest not (i. e. thy wisdom is not according to) the things that be of God, but those that be of men¹."

It is impossible to deny that these terrible words were addressed personally to Peter himself: the concluding portion of the sentence plainly enough shows this. To imagine that Jesus was speaking to Satan, as detected in employing the Apostle as his mouthpiece, is to lose the force and truth of the spiritual meaning enshrined in the words. To obey the will of the Father, in the mode and according to the way in which it is revealed, is the highest duty of man; and for the Redeemer who, in order to perfect our nature, was required Himself to be made perfect through sufferings—for Him to attempt to compass the redemption of man, or to produce conviction in Israel by other means than those of His humiliation, sufferings, and death, would be to oppose that will, and to introduce discord into the kingdom of Heaven. The highest power of man is to exhibit the capacity of submission; and, by obedience to the will of God, to become assimilated through the

¹ Matt. xvi. 23.

power of the inworking Spirit to the Divine nature itself. And just in proportion as man by these means rises to the height of the angelic condition, so by resistance and evasion he admits the spirit of Satan into his heart, and becomes an incarnate devil. Peter in this instance declined into this dreadful category, because he stood forward as an adversary (or Satan) against Jesus; and just as he came to use the arguments and suggest the wiles of Satan, so he opened his heart to the spirit of evil, and for the time partook of his nature. The awful rebuke which Jesus inflicted upon him was, in fact, a merciful provision to stop his declension upon the very brink of the precipice upon which he was even then standing.

SECTION III.

ON A SPUR OF MOUNT HERMON. LATTER END OF MAY,
A.D. 29.

It was just one week^{*} after this period, that Jesus took with Him the three chief disciples, Peter and James and John, for

* "The interval of time between this transaction and the last is differently represented. By S. Matthew and S. Mark it is placed six days afterwards; by S. Luke about eight. The expression of the latter, however, ὥσπερ ἡμέραι ὀκτώ is so guarded that it must be evident that he did not intend to affirm the interval of eight entire days, but either of seven whole days and part of an eighth, or of six whole days and parts of two more days. And as to the expression of S. Matthew and S. Mark, μεθ' ἡμέρας ἕξ, I shall show hereafter that this may, and perhaps *must*, be understood of six whole days and a part of a seventh, in which case there will be no difference between the two statements except of one day."—Greswell, Harmony, vol. ii. pp. 367, 368. Greswell's explanation is that from the confession of Peter to the *Day* of the Transfiguration the interval would be seven days and six nights. If, however, the *night* of the Transfiguration itself were considered a part of the Jewish *νυκθήμερον*, then it would be eight days and seven nights. The two

the purpose of their becoming witnesses of the most wondrous event in the whole course of His human life.

It was towards evening, the time when it was His custom to go and pray alone on some neighbouring hill where He might be safe from the intrusion of the inhabitants of city or village, that He took with Him these three favoured friends, and with them ascended one of the lower peaks of the range of Hermon⁴. The great scene which He designed them to witness was that which, from one feature in its manifestation, is known as that of the Transfiguration.

The scene of this wondrous occurrence has been popularly assigned to the summit of Mount Tabor, though from what circumstances, except the supposed suitability of the mountain-top to form the stage of events, it is difficult to say⁵. The

former synoptists then would take the former reckoning, S. Luke the latter.

"Eight days : according to Matthew and Mark, six days after the conversation just reported. Allowing that S. Luke includes the day on which this discourse took place, and reckons also the day of the Transfiguration, which perhaps occurred in the morning, the difference between them is reconciled without having recourse to the supposition that the Lord spent one or two days upon the mountains before this event."—Oosterzee, vol. i. p. 317.

⁴ "It is impossible to look up from the plain to the towering peaks of Hermon, almost the only mountain which deserves the name in Palestine, and one of whose ancient titles (i.e. Holy Mountain) was derived from this circumstance, and not be struck with its appropriateness to the scene.—The sacredness of Hermon in the eyes of the surrounding tribes may well have fitted it for the purpose, even if it did not give it the name, of the 'Holy Mountain.' High up on its southern slopes there must be many a point where the disciples could be taken 'apart by themselves.' Even the transient comparison of the celestial splendour with the snow where alone it could be seen in Palestine, should not perhaps be wholly overlooked."—Stanley, pp. 399, 400.

⁵ "In the same (fourth) century, however, appears to have sprung up the opinion, which soon grew into a tradition, that the summit of Mount Tabor had been the place where our Lord was transfigured in the presence of His three disciples ; and that this, therefore, was the 'Holy Mountain' referred to by S. Peter. That century, as we have seen, was the hotbed of like superstitions which have spread their legendary fruits far and wide over Pales-

Lord and His disciples were, it is clear, still upon the left or eastern bank of Jordan, in the district of Cæsarea Philippi. This was the chief town of the district of Paneas, built upon the bank of one of the affluents of the Lake Merom, and more than forty miles distant from Mount Tabor, which rises to the south-west of the Lake or Sea of Tiberias. The tradition regarding Mount Tabor is probably a remnant of the days of the Crusades, and the mountain itself seems certainly at that time to have contained buildings upon its summit, which would have totally unfitted it for the purposes of this, as well as of the other, great manifestation with which its name and site have been commonly but erroneously associated. There seems little reason to doubt that one of the lower peaks of Hermon was, from its contiguity, the actual spot on which the great scene of the Transfiguration was presented.

It was already night when they reached the spot where Jesus intended to pass the hours until the following morning; and, as He retired to pray, the three disciples fell asleep. No doubt the constant labours and active exertions of their daily life rendered their bodily frames capable of ready sleep without the need of shelter of house and bed.

But while they slept, their Lord was occupied with prayer; just as afterwards in Gethsemane, when thrice He broke off His urgent supplications, to find His favoured followers asleep. But now there was no need to wake them before the time when the light of a heavenly splendour, piercing through the eyelids, should rouse them to behold that which no other mortal eyes have ever yet beheld, save in the imagery of a heavenly trance.

During the prayer of Christ, and while still the three apostles tined and over Christendom."—Robinson's "*Bibl. Res. in Palestine*," vol. ii. p. 358.

The passage alluded to is that of 2 Pet. i. 18:—

"And this voice which came from heaven we heard when we were with Him in the Holy Mount."

slumbered heavily in their sleep of weariness and rest, two heavenly visitants made their appearance upon that lonely mountain peak, and took their posts by the side of the Incarnate Lord. Much had they to say, these denizens of glory, men that had been,—angels, as in all respects they probably now were⁶,—for they spoke of the death which Jesus should shortly accomplish at Jerusalem, doubtless in reference to the stupendous effects which it was revealed to their glorified intelligences would result from His Cross and Passion. For these two “men,” retaining though under the garb of heavenly glory the outer characteristics of their earthly seeming, were Moses and Elias;—the chief of the law, and the head of the prophets; he upon whose writings all Israel professed to found their worship, and he from whose prophetic declarations they drew their notions (false and erroneous as by reason of their own blindness they had become) of the character and style of their expected Messiah. And there was something more than common about the two. Of Elias it was known that he never died the death of man, that he never slept in the grave of our common humanity, but that the glory of the resurrection change passed over his mortal frame as the chariot and horses of fire wafted him through the clouds of heaven to the home of the redeemed.

And of Moses it was said that “God buried him⁷,” for none ever knew the place of his grave. Yet the Archangel Michael had him in his keeping, when the Devil contended about his body, and would fain have urged that he should be left to see corruption; and though he died on Mount Pisgah, and God *buried him*, because his impatience and want of faith or pre-

⁶ For Elijah had been translated without dying, and though Moses was punished by having to die an ordinary death, yet the words of Scripture carefully considered (see Jude 9) seem to warrant the conclusion that he was immediately afterwards translated also.

⁷ Deut. xxxiv. 6.

sumption caused him to sin before the people, still, before corruption tainted him, or the worm destroyed his mortal body, the voice of his Lord recalled him from the sleep of hours to the resurrection of eternal life. And now, in company with the first of the Prophets, the great Lawgiver of Israel stands by the Incarnate Lord, the Messiah whom men yet received not, to bear unearthly testimony to His surpassing greatness and perfection. He who had braved the anger of Pharaoh, and he who had defied Ahab, stood in their redeemed and perfected glory by Him who "before Pontius Pilate witnessed a good confession⁸," and before whom even angels veil their faces to speak of that one transcendent sacrifice to which their own glorified condition was by anticipation due.

It was the dead of night when Peter and his two fellow disciples suddenly awoke, and beheld that scene which was the earthly foretaste of the glories of the heavenly resurrection. Their Master was near them, attended by two persons whom, by some secret intuition of the heart, they at once recognized as the two greatest that had ever come from the midst of the children of Israel. And these two men, as their form still argued them to be, appeared illuminated by that heavenly splendour which could be none other than the appanage of glory. But for their Lord—the fashion of His countenance was altered. His face shone with a dazzling glory which could be likened only to the splendour of the midday sun ; a radiance that did not come from without, but from the fulness of the spirit within, penetrated the envelope of the mortal body and wrapped it in the full blaze of celestial light. His raiment too was white, glistening beyond the skill of earthly fuller to whiten, and His whole appearance was as that which John afterwards beheld in the Isle of Patmos, when he gazed by the Spirit on the revealed glory of the Son of Man in Heaven.

⁸ 1 Tim. vi. 13.

The heavenly interview was nearly over, when Peter and his companions were roused dazzled and confused with the flood of light which had pierced their slumbering eyelids. Strangely awestricken and yet scarce awake, they gazed upon the wondrous spectacle before them, till in a few moments Moses and Elias prepared to take their departure into Heaven. As they turned to move away, Peter, transported with the ecstasy of the heavenly vision, and loth to lose so soon its precious moments, hastily addressed our Lord, expressing his rapture at the glorious scene before him, and striving in his giddy and confused state to detain the glorified visitors with them yet a little longer. He proposed to make three tents or weather-screens of boughs from the trees that grew around them,—one for Jesus, and one for Moses, and one for Elias. Strange fancy for one who saw and knew that those before him were already beyond the exigencies of human protection! But, as he afterwards said, his senses were confused, and he spoke not knowing what he said. Higher minds, indeed, than Peter's might well have been confused, and their lips have uttered incoherencies, had they beheld what he then did.

But the wondrous scene was not yet over. As the bewildered Apostle spoke, a cloud of luminous brightness overshadowed the whole company upon the mountain-top; and as they entered into the cloud, a deep and awful fear passed through the hearts of the three disciples, for they felt themselves brought near to things of the invisible world, and no man may be in contact with them and not fear. And as the cloud descended and enfolded the wondering three in its bright and unearthly canopy, a voice came from the cloud: "This is My beloved Son, in whom I am well pleased; hear Him." At the tones of the heavenly utterance the Apostles, overcome with fear and awe, fell with their faces upon the ground, as not daring to look whence or from whom the words had come. But as they lay, Jesus came

and laid upon them the reassuring touch of His divine hand, and as strength again entered into their mortal frames, they arose and stood upon their feet⁹. But as now they looked around, the heavenly scene had passed away. The heavens above them, the sloping mountain-side, the trees that stood around—they all remained ; but the vision of Heaven itself, save in one respect, had faded from the earth. Moses and Elias were gone, and the luminous cloud had vanished ; but by them still stood Jesus, His features wearing that radiant glory which faded not for hours from His face. On that mountain-top they stayed until the break of day, when, as they descended with their Lord, they ventured to speak in hesitating and reverential tones of the strange things they had witnessed there that night. As they were descending the mountain-side, Jesus gave them strict injunctions to keep the vision secret, and to reveal nothing concerning it to any man until “the Son of Man should be risen again from the dead.” This saying of the Lord was a perfect enigma to their minds. They could not imagine what He meant by speaking of His own rising again from the dead. They had now seen Him in His glory, that glory which they believed would confound and overawe the Pharisees, and which was, to their minds, the commencement of that grandeur which He designed to assume upon taking possession of the Throne of Israel. Of His death and sufferings they could form as yet no idea. Their minds were occupied entirely with one belief and preconceived fancy, which was utterly opposed to any conception of Jesus as a persecuted and suffering Redeemer. And yet what was the purpose and purport of this vision but to fix indelibly upon their memories the certainty both of His own coming resurrection to infinite glory, and of the beatitude of the risen saints, in order to cheer and support their hearts in

⁹ See Ezek. ii. 1, 2.

the coming hour of trial, and enable them to pierce the veil which here shrouds the invisible world from sight?

But the apparition of the glorified person of Elias also suggested cause for much wonderment and perplexity. They had heard the Scribes teach that, before the coming of the Messiah, the Prophet Elijah would reappear in bodily form upon the earth, being raised from the sleep of death to preach again in human form to the people before the advent of the Christ. But they had now beheld the Great Prophet depart again into Heaven, and it seemed impossible that the teaching of the Doctors of the Jewish Law could be true. But Jesus assured them that they had rightly taught that Elijah should come, only that they had interpreted wrongly the meaning of the prophecy. He showed them that Elias had truly already come to restore the old faith of Israel, and that the authorities, in their blindness, had already wrought their will regarding him; and He explained that, in like manner, He Himself would shortly be set at nought, and suffer many things at their hands.

The words of Jesus threw a new light upon the minds of the disciples. They remembered now the preaching and the persecution of John the Baptist; and recalling the traditionary appearance of Elijah together with what the vision had but lately shown them, and remembering also the ascetic garb, the desert life, and the stern denunciations of the Baptist's preaching, they were no longer at a loss to perceive that it was he of whom their Master now spoke, and of whom Malachi had so many years before prophesied.

FOOT OF MOUNT HERMON. NEXT MORNING.

It was now morning, and they proceeded to the house where they had left the nine disciples. They found them out of doors surrounded by an immense crowd of persons much excited, and a party of Scribes pressing them hard with

questions which they seemed to find some difficulty in answering. At the sound of the footsteps of the Lord's party, the people, turning and observing Jesus, were struck with a sudden amazement, and running up to Him paid Him the obeisance which His appearance commanded. For His countenance yet shone with the Divine light which had pervaded His whole person upon the mount; but unlike the glory which, as only reflected from the face of Moses, terrified and repelled the gazers, the splendour of the Divine countenance of Christ attracted, though it awed, those who beheld its heavenly beauty.

The occasion of the tumult in which Jesus found the disciples involved was their inability to cast out a demon from a lad who had been afflicted with this frightful spiritual possession. The Scribes had been taunting them with their failure, and it was likely that some discredit might have attached thereby to the cause of their Master.

Into the story of this particular case it is not necessary here to enter. It was one of peculiar malignity, evidently requiring extreme caution in its treatment. It is, however, deserving of special notice, as giving intimation that there are different kinds of these unclean spirits, and that the failure of the disciples was due partly to the extreme power of this one spirit, and partly to their own want of faith and adequate preparation in approaching its attempted expulsion. This revelation Jesus gave to His disciples at their own request, after their return into their temporary home, and when His own hand had vindicated His cause, and His adversaries had retired abashed and in confusion from the scene.

While they were all full of wonder at this great display of Divine power, Jesus bade His disciples store up all His words and acts in their minds, for that the Son of Man would soon be delivered into the hands of men. So strangely did He thus link together His manifestations of power and His declarations

of His coming passion, that the disciples found it impossible to reconcile the two so as to understand His latter allusion; and they had not courage at present to press Him concerning His ulterior meaning.

From the neighbourhood of Cæsarea Philippi Jesus now passed over into Galilee, travelling with privacy and caution towards Capernaum; and, as they journeyed, He took occasion to speak more explicitly to them about the event which had excited so much perplexity in their minds. He told them now plainly that the Son of Man would be delivered into the hands of enemies, who would put Him to death, but that after His death He would rise again the third day. They now gathered certainly that their Master was speaking of some impending danger, which caused them exceeding sorrow; but they could not comprehend the allusion to His rising again the third day. It was all still an enigma to them, and they were afraid to ask Him to explain Himself more clearly.

CAPERNAUM. BEGINNING OF SEPTEMBER.

Some considerable time, seemingly about three months, appears to have been occupied by the Lord in traversing certain parts of Galilee, until He arrived in "His own city," Capernaum, some time in the autumn month of September. At the time when He arrived there, the tax-gatherers under the Roman Procurator were collecting the capitation tax, which had been imposed by Augustus, of a drachma per head upon the Jewish population¹. As He entered the town on the road to His own abode, He passed one of the tables at which the collectors sat by the wayside of the street in the open air. Unless when

¹ For the arguments (founded mainly upon the necessary chronology, as well as upon the meaning of Jesus' words) in favour of this being the tax alluded to, and not the Temple tribute, as is generally supposed, see Wieseler, pp. 241—245.

PETER AND THE TAX

actually discoursing with His disciples. It is probable that some little time had elapsed, and that the scene had probably much in the order in which it is presented in the Gospel lists. As Jesus intentionally took no notice of the tax, the tax collector, who, as usual, walked in company with Him, was obliged to pay the tax. Peter, however, being the only one of the little party, and the only one who was not a tax collector, to pay the tax. Peter, therefore, being the only one who was not a tax collector, hastily, and without consultation, went to the house where he was to acquaint Him with the matter. On his entrance, he was the object of his waiting disciples' gaze. He had anticipated his statement by the question, "What sayest thou of Simon? of whom do they call him? of their own children? or of strange children?" He replied, "Of strange children free" (Matt. 23:13).

To understand this, we must remember that the Jews, by signing themselves as "children of the Father," they intended to doubt the power of Almighty as a peculiar Father. Their dignity thus raised, they were not a little remarkable. On more than one occasion, they were

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trouble to ascertain His sentiments or will, Jesus laid upon him the burden of obtaining the means of satisfying the demand. He required Peter to resume for the time the habits of his former trade, and to cast a line and hook into the Sea of Tiberias : a fish would at once take his bait, and on drawing it ashore he would find in its mouth the "stater," or piece of money which, being equal in value to two drachms, would exactly satisfy the demand of the collectors for both Himself and His disciple.

While Peter was absent upon this errand, Jesus summoned to His presence the remainder of the twelve disciples, and inquired of them what it was that they had been disputing among themselves during the walk to the city. He did not need that they should inform Him, for He thus showed that He knew both the nature and the fact of the dispute ; but He encouraged them for their own sakes to make that confession which was necessary as the prelude to a change of heart. Abashed and taken by surprise, they did not at the moment venture upon a reply. They had a double reason doubtless for their silence in the temporary absence of Peter, who was at once their usual spokesman, and probably a principal party to the dispute in question.

As they did not reply, Jesus proceeded to read them a strong lesson upon the subject of humility. He desired them to bear in mind that the only true way to reach eminence was by personal humility and the subjection of self to the benefit and service of others. Calling a child to Him, and placing him in the midst of the disciples, He bade them observe that the character of childlike innocence was that which they must endeavour to attain to ; adding that whosoever should receive one of such children for His sake would receive Himself, and through Him the Father who sent Him, who would regard all that should be *done to them*, whether good or evil, as really done to Himself.

The reproof of their Master sank deep into the minds of the disciples present; and John, with the consciousness of its being but too well deserved, and his strong affection for his Divine Master causing it to be only the more painfully felt, hastened to bring before Him an incident in which he thought to show that they had all acted for the honour and glory and in the service of their Master. He told Him that on their way they had observed a person employing His name in casting out devils, and that, as he did not join himself to their company, they forbade him to continue his practice. Jesus, however, desired them not to act so in future, telling them that no man who could work a miracle in His name could readily speak evil of Him, and declaring that those who were not against them were on their side. Then resuming the warning which John had interrupted by his remark, the Lord continued to uphold the example of children for the imitation of His apostles. "Every one," said Jesus in conclusion, "shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." (Mark ix. 49, 50)².

It is not difficult to see the allusion in these words. It was required by the law of Moses that every sacrifice should be salted on being offered, as the proper offering to the King of Israel, preserved from all impurity and corruption³. In this way the Lord says His disciples are preserved by the power of

² "Because the salt signified the spirit of discipline, it was needful (according to Ezek. xliii. 24, and the testimony of this passage and Jewish tradition) to every offering; hence it was the proper symbol of the establishment and the renewal of the covenant in the sacrifice.—See Levit. ii. 13; Num. xviii. 19; 2 Chron. xiii. 5.—As salt, or the spirit of discipline, was the fundamental condition of peace with God, so it was also the fundamental condition of peace in the Church, of the mutual peace of Christian people."—Lange, iii. 348, 349. See also my "Eucharistic Feast," pp. 35—39.

³ Levit. ii. 13.

the Holy Spirit (symbolized as ever by fire) in their hearts. If, however, the faith by which they remain in communion with Him loses its strength, and the Holy Ghost departs from them, how shall they recall it? He counsels them, therefore, to continue in His discipleship by faith, and to maintain their own fellowship by peace and brotherly love among themselves.

The authority for the preceding portion of the narrative (subsequent to the departure of Peter to the Lake of Tiberias) is S. Mark, who records the emphatic language of Jesus in reference to the example of children. For the conclusion of the day's events and conversation, recourse must be had to S. Matthew, who narrates a discourse of Jesus so almost identical with that in S. Mark, that it may seem almost impossible on a casual observation to separate the two.

There is, however, very strong internal evidence that this peculiar language of Jesus *was* repeated as described by the two Evangelists, for the occasions, though closely connected both in time and circumstance, were certainly distinct. On the former occasion Jesus summoned the disciples to His presence, and questioned them concerning the nature of the dispute which had occurred upon the way. To that question He had received no reply. Answering it, therefore, to their *thoughts*, in the perfect knowledge which He possessed of the secrets of all hearts, He then kindly and seriously warned them of the danger to which their pride and still uneradicated worldly feelings were exposing them; and so delivered the warning discourse to which allusion has just been made. But it will be perceived that Peter was not present upon this occasion, as has been already observed, for he had some little way to go in the first instance to the shores of the lake, then to catch and return with the fish, to satisfy the demand of the collectors, and return to the common home. All this must have occupied

some little time, and it was during that time that the circumstances above described manifestly occurred. Peter, however, had now returned to the house, and no doubt been made acquainted with what had occurred in the interval of his absence, and especially with the fact that they had none of them ventured to make a reply to the question of Jesus with regard to the cause and nature of their dispute.

As this is the first, though unhappily not the last occasion on which this very circumstance caused a disagreement among the disciples, and eventually led to an act of profound humiliation on the part of their divine Master, it is natural to inquire to what particular circumstances at this conjuncture a dispute regarding relative superiority is to be ascribed. It is impossible then not to be struck with the remembrance of the very recent event of the Transfiguration. To that great and wondrous scene only the three Apostles, Peter and James and John, were admitted, and they were strictly forbidden to mention a word about the circumstance even to their fellows—a prohibition which they faithfully obeyed. It is not surprising that, holding as they did strong views regarding the approaching revelation of their Master's Kingdom upon the earth, these disciples should have taken upon themselves some airs of superiority, grounded upon the greatness of the revelation already made to them, and the expectation of their own preferment at no great distance of time to offices of distinction in that kingdom. This conduct would naturally give offence to the other disciples; while amongst the three favoured ones there may also have been some special rivalry upon the subject. They waited, therefore, until the return of Peter, to whom as their usual spokesman they would still naturally defer as to the mode of settling the dispute; and ultimately, as it would seem, they determined upon waiting upon the Lord, and representing the matter to Him for His decision. They came, therefore, into

His presence with the question, showing by the form in which it was put the difficulty they had recently been discussing, "Who, *then*⁴, is the greatest in the kingdom of Heaven?"

It is clear that the account of S. Matthew is not the same as that given by S. Mark.

⁴ On the question of the dispute concerning precedence the following remarks are worthy of note :—

"Classical readers need not to be reminded of the difference between these two propositions—*τις μείζων ἐστίν*, and *τις ἄρα μείζων ἐστίν*; nor English readers of the plain distinction between saying 'who is greatest,' and, 'who, *then*, is greatest in the kingdom of Heaven.'—Greswell, ii. 476.

"'Who, *then*, is the greatest?' The question seems to have been put with special allusion to Peter, who had apparently again been honoured by special distinction. The greater (major) is, in relation to the others, the first, the Major Domus, or the Primus. Who is? in the present tense. From the statement of the Lord, that, as son of the king, He was free from the legal obligations of the theocracy, they inferred that the kingdom of the Messiah was already founded."—Lange, vol. ii. p. 168.

⁵ Matt. xviii. 1.

NOTE ON THE CONFESSION OF PETER. MARK viii. 29.

It is desirable to consider, more closely than could be done without interruption to the narrative, the confession of Peter, and the declaration made in consequence to him by Jesus. It is unfortunate that the unfounded and preposterous claims of the Roman branch of the Church have had an evil influence in prejudicing the minds of many commentators, so as to depreciate in some measure the true value and import of the words of Jesus. This question must also be examined critically, and according to the apparent course which the words used are seen to take. Jesus had asked the *Twelve*, after that they had stated the popular opinions regarding Himself, "whom *they* said that He was?" *Peter* answered, "Thou art the Christ, the Son of the living God." Now it is certain that Peter was the authorized spokesman of the entire body, and it is not easy to believe that, when actually present with them, and on occasions of great moment such as this, he would speak without either some authorization from the rest, or at least in the knowledge that what he did say was in accordance with the general feeling and views. From the general tone of the narrative it would seem that the latter was the case in the present instance. He spoke on the moment, and perhaps a little in advance of the timidity and reserve of the remainder of the Apostles. But there can be no question whatever that an answer such as he gave to a question *addressed to the entire Twelve* could not have

been given except in the full knowledge that it expressed the feelings and possessed the sanction of all the rest. He had no right otherwise to answer a question put in such a form. Moreover, although the power and the commission here given to Peter is undoubtedly addressed to him alone, yet the chief portion of the commission is afterwards repeated to the whole body by Jesus Himself¹. The truth seems to be that in the energetic and earnest character of Peter there lay the strongest and most necessary elements of that office which he was intended by his Master afterwards to assume; and that, as the foremost and most courageous of the whole number, and now giving manful evidence of his unshaken unswerving faith, he receives the foremost commission *in point of time* in the future spread of the Gospel. That there was a distinction in this cannot, and ought not to, be denied; but it did not place him in a rank above that of all the Apostles, although it did confer undoubtedly a special *privilege* upon him. Jesus declared to him, Peter, that he was blessed in making that sublime confession of faith, for he could not have done so by the promptings of the natural man (which of itself would have led him to the lower views of the Jewish nation), but solely by the revelation in the inner man, in the spiritual consciousness of his soul, wrought by the power of the Father. He then declared "Thou art Peter (i. e. a stone), and upon this Rock I will build My Church, and the gates of hell (Hades) shall not prevail against it²." Now critically it is quite impossible that "Peter" and "the Rock" can be referred to one and the same person or idea; and it is from perceiving the consequences which follow from the use of the two different words, *πέτρος* and *πέτυ*, that advocates of the Romish school have been compelled to fall back upon the idea that Jesus, speaking in the Aramaic tongue, used but one and the same word which S. Matthew has trans-

¹ Matt. xviii. 18. John xx. 23.

² Matt. xvi. 18.

lated by two different words. But this is a mere shift and expedient to evade the consequences. Why did *S. Matthew* employ two words when one would have done as well? The Holy Spirit does not do His work in such clumsy fashion as that. But even if such a position or explanation could be granted, how can the construction of the sentence be accounted for? Had Jesus intended to say that He would build His Church upon *Peter*, He would have said *καὶ ἐν σοί* (and upon thee) "I will build My Church." But He changes the form of His words; and, after saying "Thou art Peter," He declares "*upon this Rock*" the building shall be effected. Now, no instance can be shown of such a use of language in Greek as to speak of a person to whom the language is addressed as "this person," while there is abundant evidence of its being a common formula by which the speaker designates *himself*^a. And that by the words "This Rock," Jesus really designates Himself is manifest from the usage of Scripture figures in regard of Jehovah Himself. Of no one else is the term "Rock" ever predicated in Holy Scripture save of Jehovah. He is the Rock of Salvation, the Rock from which the living waters flow, the Rock of Defence beneath whose shadow the weary may find rest. And it is to be observed that Scripture does not confuse metaphors, nor does it derogate from the honour due to God by assigning a term which is used to designate His attribute, to any *creature*. If Jesus Christ is the Rock upon which the Church is built, then Peter is a stone, a living portion of that Rock; for the Church is edified or built up out of the individual stones, which are the believers in Christ (1 Pet. ii. 5). And that this is the true view of the passage seems corroborated by the language of Jesus Himself almost immediately afterwards, when, alluding to the false suggestion of the same Peter, He designates him as His "offence," that is, a stone

^a See the Lexicons of Damm and Stephens, s. vv. *ὄβριος* and *ὄβε*.

placed in His way to stumble over, for that is the *σκάνδαλον* of the original. There are, moreover, but three other passages⁴ in the New Testament where *πέτρα* is used, and in each instance it is used of Christ.

The term "gates of hell" is a metaphorical expression denoting the powers of *death*, for the gates of a city were the places in which councils of war were anciently held, and they are used also to express the empire to which they belonged. The term "Sublime Porte" (*Porta Sublimis*, the Lofty Gate) used now of the Ottoman Empire, is a case in point. The purport of the words of Jesus is an assurance that no adverse power shall ever destroy the vitality of His Church.

There remain but the two expressions (1), the gift of the keys, and (2) the power of binding and loosing, yet to be considered.

(1) The possession of the key of any thing manifestly denotes the exercise of an office of power and responsibility. "In Talmudic phraseology, the Almighty was represented as 'holding the keys' of various operations of nature—e. g. rain, death, &c. i. e., exercising dominion over them. The delivery of the key is, therefore, an act expressive of authority conferred, and the possession of it implies authority of some kind held by the receiver⁵." If, therefore, Peter received an authority and power which the other Apostles did not receive, it is natural to expect that either in the history of the early Church, or in his own subsequent statements, or in both, some intimation should be found as to what it was, and when and how it was exercised. And this can be done. For Peter was the *first* among the Apostles after the ascension of Jesus to admit both Jews and Gentiles into the Church. He it was who, "standing up with the Eleven," addressed the great concourse of Jews

⁴ Rom. ix. 33. 1 Pet. ii. 8. 1 Cor. x. 4.

⁵ Smith's Dict., Art. "Key," and Bengel's Gnomon, pp. 100, 101.

at the Feast of Pentecost, who had thronged the building where the Apostles were assembled, to witness the miraculous sign and effects of the descent of the Holy Ghost. The effect of *Peter's* address⁶ was that *Three Thousand Jews* that morning embraced the Gospel. And for the Gentiles—it was Peter who admitted Cornelius and all his household into the Christian Church, after that God had by a special revelation removed his difficulties and scruples, and sent him expressly upon that great and decisive mission. On his return, being called to account by the Jewish Christians for his communion with the uncircumcised, Peter explained the circumstances, asking, “What was he, that he could withstand God?” The result was that “they held their peace, and glorified God, saying, ‘Then hath God also *to the Gentiles* granted repentance unto life’.” And as regards Peter’s own belief of the realization in this manner of the promise made to him by Christ, there is his own statement before the Apostles and Elders that they “knew how that from the beginning of the Gospel (on the day of Pentecost)⁷ God made choice among them, that the Gentiles by his mouth should hear the word of God, and believe⁸.” Now Peter spoke these words about the year 51 A.D., and in them he states that the choice was made “a good while ago” (*ἂφ’ ἡμερῶν ἀρχαίων*, properly, *from the original days*). He refers to some circumstance evidently well known among them, and it is difficult to imagine that of so important and interesting a matter as the admission of the Gentiles *specially by Peter*, out of

⁶ Acts ii. 41.

⁷ Acts xi. 18.

⁸ The phrase is *ἂφ’ ἡμερῶν ἀρχαίων*, which signifies as explained in the text.

⁹ Acts xv. 7.

“From the beginning of the Gospel (see xi. 15), *ἐν ἀρχῇ*, the day of Pentecost (xxi. 16), *ἀρχαίῳ μαθήτῳ*; Phil. iv. 15, *ἐν ἀρχῇ τοῦ εὐαγ.*: and for the *fact* of S. Peter’s selection, see Acts x. 20; xi. 12—15.”—Words. Gk. Test., on Acts xv. 7, p. 73.

all the Twelve, there should be no trace discoverable in the records of all the four Evangelists. But if we have it not in the passage now under consideration, we have it not at all.

(2) Regarding the power of *binding and loosing*, there is no special gift to Peter whatever. The same power and authority was promised to *all* the Apostles not many months afterwards¹. And a much higher power and office was conferred upon them all by Jesus Himself after His resurrection, when He appeared to them for the first time², and breathing on them gave the sign of the coming of the Holy Ghost. "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained³." The promise to Peter in the first instance was in fact only the complement of the power of the keys—it did not refer to the forgiveness or retention of *sins*, but to the retaining or relaxing of Jewish ordinances and restrictions in reference to the Gentile converts to Christianity. It is, of course, but natural to believe that Jesus, in addressing these words to the Apostles, was using no recondite figure of speech or allusion such as required an after explanation, like some parable, to make clear; but that He was employing a simple and familiar expression such as was readily intelligible to all.

"In this prophecy" (says Bishop Hinds, "History of Christianity"), "concerning the founder of the new Church at Jerusalem, our Lord has crowded together some of the most familiar Jewish images, and those of a kind calculated to recall the ancient temple to men's minds. Now, however obscure His language might become to others, by reason of this assemblage of national figures, to the Jews it would on that very

¹ Matt. xviii. 18.

² Thomas was not present on that occasion, but his absence causes no difference. His subsequent act of faith placed him even upon a higher scale if possible.

³ John xx. 23.

account be the more explicit, and they would the more readily recognize its particular application to them. We hear of no doubts originating in these words as to S. Peter's rank and authority—of no question, in short, about the meaning being agitated in the early Church. When S. Peter took on him the ministry of the circumcision, and still more on his first preaching at Jerusalem, the converted Jew might have remembered the words of the Lord Jesus, and understood that the former temple was now consigned to destruction, and the new one in the hands of him who bore the office designated by the keys⁴."

Upon this subject, after collating a large number of examples showing the sense in which this proverbial expression is commonly and popularly employed, Lightfoot observes⁵, "First, that it is used in doctrine and in judgments, concerning things allowed or not allowed in the law. Secondly, that to *bind* is the same with to *forbid*, or to *declare forbidden*.—To this, therefore, do these words amount; when the time was come wherein the Mosaic law, as to some part of it, was to be abolished and left off, and, as to another part of it, was to be continued and to last for ever, He granted Peter here, and to the rest of the Apostles (S. Matt. xviii. 18) a power to abolish or confirm what they thought good, and as they thought good, being taught this, and led by the Holy Spirit: as if He should say, 'Whatsoever ye shall *bind* in the law of Moses (that is *forbid*), it shall be forbidden, the Divine authority confirming it; and whatsoever ye shall *loose* (that is *permit*) or shall teach, that it is permitted and lawful, shall be lawful and permitted⁶.'

"Hence they bound, that is *forbade*, circumcision to the believers; eating of things offered to idols, of things strangled,

⁴ Hind's "History of Christianity," pp. 77, 78.

⁵ Horæ Heb., ii. p. 240.

⁶ Compare the well-known passage, τί δ', ὁ ταλαῖφρον, εἰ τὰδ' ἐν τούτοις, ἐγὼ λύουσ' ἂν ἢ φάππουσα προσθείμην πλέον;—Soph. Ant., vv. 39, 40.

"Apposita sunt λύειν et ἐφάπτειν, *solvere* et adstringere."—Brunck in l.

and of blood for a time to the Gentiles; and that which they *bound* on earth was confirmed in heaven. They *loosed*, that is, *allowed* purification to Paul, and to four other brethren, for the shunning of scandal (Acts xxi. 24). And in a word, by these words of Christ, it was committed to them, the Holy Spirit directing, that they should make decrees concerning religion, as to the rise or rejection of Mosaic rites and judgments, and that either for a time or for ever."

CHAPTER II.

COMPRISING A PERIOD OF ABOUT THREE MONTHS FROM THE
SETTING OUT FOR THE FEAST OF TABERNACLES ON OCTOBER
II, A.D. 29, TO THE RETIREMENT TO EPHRAIM AFTER THE
RAISING OF LAZARUS IN THE JANUARY OF THE FOLLOWING
YEAR.

ORDER OF EVENTS.

- SECT. 1.—Jesus goes up to the Feast of Tabernacles—Jesus disputes with
the Jews—The Jews seek to arrest Jesus.
SECT. 2.—Miracle at the pool of Siloam.
SECT. 3.—Feast of the Dedication—The Jews seek to kill Jesus—He retires
to the neighbourhood of Bethabara—The raising of Lazarus—The
Sanhedrim decide on the death of Jesus—He retires to the border
village of Ephraim.

SYNOPTICAL ARRANGEMENT.

S. John vii. 2—xi. 54.

SECTION I.

JERUSALEM. FEAST OF TABERNACLES. OCTOBER II—18,
A.D. 29.

FROM the period of the Transfiguration, a period of between four
and five months occurs, during which Jesus was engaged chiefly
in traversing the cities and villages of Galilee, until the approach
of the Feast of Tabernacles. During the whole of this time

He had been withheld from visiting Judæa by the bitter and persevering hostility of the Pharisaic party. The Feast of Tabernacles¹ always began on the 15th day of the Jewish month Tisri (answering to September), and continuing eight days, reckoning inclusively, was brought to a close on the 22nd day of the month. It was the especial joyous feast of the nation, celebrated at a time when the fruits of the earth had all been gathered in for the year. As the Passover festival crowned the *barley* harvest, and Pentecost that of *wheat*, so this Festival celebrated the ingathering of the *vintage*, when the corn and wine and oil, the staple produce of the country, were all safely housed for the year. During the period of the Festival, the people quitted their houses, and erected for themselves tents (or rather arbours) along the sides of the streets, constructed of the boughs of the principal trees of the country, the date and the palm, under which they dwelt during the whole eight days. The origin of the Festival is to be found in Levit. xxiii. 34—43. It is there stated that “in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast to the Lord seven days : on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook ; and ye shall rejoice before the Lord your God seven days. Ye shall dwell in booths seven days : all that are Israelites born shall dwell in booths ; that your generations may know that I made the Children of Israel to dwell in booths, when I brought them out of the land of Egypt.”

It had therefore a double significance, partly as commemorative of God's mercy in safely conducting the nation through the perils of the Exodus, partly as a thanksgiving feast for the

¹ For full information on the subject of the Feast of Tabernacles the reader is referred to Fairbairn's Typology, ii. 418, sqq.

ingathering of the fruits of the earth. It was of all Jewish festivals the most joyous, and celebrated with the greatest cost. The original institution had, however, in course of time undergone some modifications of its solemnities, and two ceremonies in particular had been superadded by the Rabbinical Traditions, which were peculiar to this Festival. Each morning the Priest, attended by a great concourse of persons, went down to the pool of Siloam, from which he drew a certain quantity of water in a golden pitcher. Returning to the Temple, he then took a jar of wine, and poured a kind of libation of the water and the wine separately into two funnels upon the altar, which communicated with two pipes by which they were carried off. While this part of the ceremony was in progress, the people joined in chaunting in chorus the text of the Prophet Isaiah, "With joy shall ye draw water out of the wells of salvation" (Is. xii. 3)². There was a mystical allusion in this act which is very remarkable, when it is considered that it formed no part of the original Mosaic Institution; and the Priests encouraged the people in the labour of the ceremony by the assurance that it was efficacious to the drawing down of the *prophetic spirit* from Heaven. On the evening of the first day of the Festival, as soon as it was dark, candles were lighted in two immense candelabra placed in the Women's Court of the Temple, which threw a light illuminating the whole city of Jerusalem.

These, together with the sacrifices and offerings ordained in the Mosaic Ritual, were the chief features of the Festival in the time of Jesus.

² "It was a remembrancer of this promise, and a prayer for its fulfilment. During the journey through the wilderness deliverance had been announced in the form of effusion of water. Hence Isaiah took occasion to exhibit the bestowment of future salvation under the same similitude."—Hengstenberg, on S. John, i. 405.

GALILEE. BEGINNING OF OCTOBER.

On the approach of the Festival, "the brethren" of Jesus urged Him to go up to Judæa, that those who there professed to believe in Him might have an opportunity of seeing His supposed wondrous works. They argued that if there was any truth in the miracles He professed to work, He should go up and display them before the eyes of those who were best competent to judge, and not amongst the ignorant unenlightened population of the semi-heathen district of Galilee. The Evangelist informs us that this suggestion arose out of simple disbelief in the powers and assumed character of Jesus. His brethren did not at that time³ believe in Him as being the Messiah of Israel. In fact, His whole family (with the exception of those actually apostles) on more than one occasion gave no very obscure indications that they regarded Him as an enthusiast, whose actions, for His own sake, as well as that of His family, required to be placed under some safe control⁴. Jesus, however, told them in reply that it was not a fitting time for Him to go; His brethren might go at any time, because they had nothing to fear from the hatred of the Jews; it was otherwise with Himself, who was the object of unremitting hatred and persecution on the part of those whose hypocrisy and villany He had consistently exposed. He therefore desired them to go up at once, as they intended, to the feast: His own time for departure had not fully come⁵. He did not choose to explain Himself more fully, for prudential reasons, as the Jews, were they certified of the exact period of His arrival, might

³ Ἐπιστεύον. The imperfect tense shows clearly enough what is the true meaning to be attached to this remark of the Evangelist. Critically it coincides with what we should naturally expect to be the meaning of the passage, viz. that they *were not believing* at the time of which he speaks.

⁴ See vol. i., pp. 301, 302.

⁵ John vii. 8.

have taken measures to cut Him off, before the Galilæans, to whom His person was strongly endeared, should be present in sufficient force to overawe His enemies.

His brethren, therefore, by whom we may now understand His two adopted brothers, Joses and Simon, went up without Him to Jerusalem. There they found the people in a considerable state of excitement regarding the probability of Jesus' appearance at the Festival. The people in general were much divided in sentiment, some regarding Him as a Holy Person, others stating their opinion that His doctrines were calculated to mislead the nation upon the all-important subject of the expected Messiah. There was, however, very little open manifestation of opinion, for the Sanhedrim had at present made no sign; and the people were afraid of giving much vent to their speculations, as being in ignorance as to what way the heads of the religious body of the nation might eventually elect to declare themselves.

When He had seen His relations fairly departed on their way to the feast, Jesus began to prepare for His own journey. Going up in secret, probably by the way of Samaria, while all His northern countrymen would take the route by Peræa, He so timed His visit as to arrive in the city after the first excitement had subsided, and when there was little further expectation or likelihood of His presence.

It was therefore a sudden surprise to all parties when, about the middle of the feast, that is probably on the fourth day, Jesus made His appearance in the Temple for the first time for fully sixteen months⁶, and recommenced His teaching of the people.

⁶ This was now the beginning of October, and He had not been in Jerusalem since the last Passover but one, in the spring of the previous year.

JERUSALEM. OCTOBER 14.

An universal feeling of astonishment was excited among the Pharisees as to the source of the learning and power which He displayed. They knew that He had never attended any of the higher schools of the Doctors, and without the special teaching of the Rabbinical Academy they could not believe in any real education on the part of an Israelite. It is therefore a remarkable testimony to the power of the Lord Jesus that He should thus have extorted from His adversaries this recognition of His learning and skill in the Scriptures of the Law and of the Prophets.

The people began to ask therefore among themselves whether it could be possible that their rulers had become convinced that Jesus was really the Messiah, since they seemed all afraid to lay hands upon Him. But then came the reflection that Jesus was but a man born of parents in humble life, and a native of an obscure northern village. "We know," said they, "whence He is; but when Christ cometh, no man knoweth whence He is⁷."

On these words Hengstenberg remarks⁸ that they "cannot certainly have been intended to deny the derivation of the Messiah from David and from Bethlehem. That was too expressly attested by the Scriptures, and recognized by the whole nation (cf. ver. 42; Matt. ii. 5, 6). They intimate, in perfect harmony with the Old Testament, that the Messiah had, besides His historical origin and life, a supernatural manner of existence; and that there was something in His manifestation which should absolutely transcend all human elements, and be past reduction to human standards⁹."

⁷ John vii. 27.

⁸ On John i. 394, 395. See also Wordsworth's Greek Test. on Jno. vii. 28.

⁹ Cf. Micah v. 4. Isa. ix. 6. Zech. ix. 10. Dan. vii. 13. Mal. iii. 1.

S. John proceeds to record that Jesus, on perceiving the murmurs and disputes amongst the Jews, declared that "they both knew Him, and knew whence He was¹." It is difficult, it must be admitted, to explain fully the meaning of these words; but upon a fair review of the whole dialogue, it must seem that Jesus was alluding simply to their knowledge of Him as a human being, and of His natural descent from His human parents. Any deeper or more spiritual meaning seems excluded by His own subsequent words in S. John viii. 24, 42—44; and ix. 41.

It was not long before the startling rumours reached the ears of the Sanhedrim that there was a strong disposition on the part of the people to accept Jesus as the Christ. In alarm and confusion they immediately sent out a band of officers and men belonging to the Temple Guard² to arrest Him at once, and bring Him before them. The men, however, were themselves arrested by the power of His words, and overawed by the dignity of His demeanour and the striking character of His language. On the return of the officers, the Sanhedrim furiously demanded why they had not brought Jesus as a prisoner with them. The officers excused themselves by alleging the transcendent power of His words which had completely overawed them, and the weight of His arguments which had taken from them all grounds for His apprehension. "Never man," they said, "spake like this Man."

It is observable that the Pharisees made no attempt to con-

It is worthy of notice here that Greswell, apparently losing sight of his usual good principles of judgment, labours to show that by the *πῶθεν* of S. John the Evangelist means that the people, though admitting that Bethlehem was the appointed place of the Messiah's appearance, did not recognize it as His *birth-place* (ii. 548, 549). It is surely difficult to reconcile this opinion with the plain statement in S. Matthew ii. 4—6.

¹ John vii. 28.

² See below.

vince even their own officers that Jesus was an *impostor*; they ventured upon no endeavour to refute His arguments. All they could do was to *appeal to authority*, and ask whether any of the chief rulers or of the Pharisees had believed on Him? Then in wrath and dudgeon they vented their mortification in words: "This people who knoweth not the law are cursed" (Jno. vii. 49).

"In Deut. xxvii. 26 we read the last and the most comprehensive of the twelve curses against the transgression of the law: 'Cursed is he that confirmeth not all the words of this Law, to do them.' That curse refers to the practical obedience of the law; but in those times of moral perversion, when an infinite number of commandments was introduced, the knowledge and the obedience of the law so far coincided, that only the learned could be free from the curse of the law: a result which ought to have been sufficient in itself to proclaim the impropriety of the principles from which it proceeded³."

Their words, however, brought up one of their own body, who had hitherto sat, an indignant spectator of the conduct of his peers, and who now rose and demanded whether the Law of Israel empowered them to pronounce sentence upon any man before they had heard his defence and laid before the court the real nature of the charge against him? The speaker was Nicodemus, the same intelligent and anxious member of the Supreme Council who, on a former occasion, struck by the power of Jesus's words, had gone to Him secretly by night, for fear of his own body, and sought from Him a solution of the difficulties which His teaching, so novel in its spirituality, had occasioned.

The only result of the attempt of Nicodemus to arrest the torrent of injustice was to divert it for the moment upon himself. The rest turned upon him, asking whether he also wished to swell the ranks of the Galilæan heresy, and bade him search the

³ Hengstenberg, on S. John, i. 412.

Scriptures for himself, and he would find that no Prophet arose out of *Galilee*, to which they imagined Jesus belonged by birth.

If by this assertion the Pharisees meant to imply that no Prophet was ever born in Galilee, they were certainly incorrect in their statement. Jonah certainly, and some think Nahum, perhaps Elijah himself, were Galilæans by birth; and if this were a fact, it could hardly have been unknown to the Scribes. It has, therefore, been supposed by many that the Pharisees, in their unreasoning fury, falsified the fact, to the injury of Jesus. That they would have done so, had there been any advantage to be derived from the misrepresentation, may perhaps be without difficulty believed. But it is more likely in such case that they meant to assert that no Prophet ever arose whose ministrations had been largely exercised in that part of the country which in fact they considered as much Gentile as Israelitish, and upon which they looked down with the additional contempt of metropolitans upon provincials.

Hengstenberg, however, argues that "the only Prophet whose Galilæan origin was generally acknowledged was Jonah of Gath-hepher (2 Kings xiv. 25).—The Galilæan origin of Nahum would not have been admitted as of any force.—But the Galilæan origin of *Elijah* cannot be demonstrated by the only passage that has been adduced to establish it (1 Kings xvii. 1). Compare Tobit i., 1, 2⁴."

Nicodemus apparently did not consider it either prudent or desirable to urge further his defence of Jesus in the present excited and exasperated state of the Council. It broke up, having after all come to no fixed resolution regarding Jesus; and the Feast of Tabernacles came to a close.

⁴ Hengstenberg, on S. John, i. 415.

SECTION II.

JERUSALEM. OCTOBER 16?

IT would seem that a day or two must have elapsed before the conversation occurred which S. John describes in the eighth chapter of his Gospel (ver. 12—58). Jesus repeated His saying, "I am the light of the world : he that followeth Me shall not walk in darkness, but shall have the light of life ⁶."

These words brought out the indignation of the Pharisees against the assumption of Jesus, and led to a conversation and an argument, in which the former were signally worsted. It was in this that the hereditary prejudice of the Jew regarding his Abrahamic descent and privilege was as strongly manifested as it was turned against themselves and pressed home by Jesus with unanswerable force. The terms "life" and "death," when applied in a spiritual intention, were above their apprehension ; and hence when Jesus attributed immunity from death to the keeping of His sayings, they appealed to the fact of the death of their own great saints and forefathers as a rebuke to His presumption. On their mention of Abraham's death as a convincing argument against such preposterous claims, Jesus at once adduced the case of that great ancestor of the Jewish faith as an instance of belief in Himself, asserting that Abraham had actually been gladdened in his lifetime by beholding His own coming day in the spirit. The Jews,

⁶ John viii. 12. "Chap. vii. 37—52 belongs to the last day of the dedication (? Tabernacles). The transactions between Jesus and the people on that occasion come to their close in ver. 44. Then follow certain transactions relating to Jesus within the council, and occurring on the same day. Consequently what we have in viii. 12, &c., must be placed beyond the time of the feast ; and with this harmonizes the fact that beyond viii. 12 there is no simple allusion which may be with certainty or even probability referred to the feast."—Hengstenberg, vol. i. pp. 427, 428.

to whom this spiritual use of language was above comprehension, were perfectly staggered by this assertion of Jesus, and exclaimed in extreme wonder at His possible meaning, "Thou art not yet fifty years old, and hast Thou seen Abraham?" The reply of Jesus was a solemn, an awful, declaration of His own eternal Godhead,—“Verily, verily, I say unto you, Before Abraham was, I AM ‘.”

The infuriated Jews understood the words of Jesus *in their true sense*—of an assertion of His divinity and co-equality with the Father. He was, in fact, assuming to Himself the awful and incommunicable name of JEHOVAH, by which the God of Israel had revealed Himself to Moses at the burning bush on Horeb. Regarding the assumption as deliberate blasphemy, they instantly took up the stones that were lying by for the Temple repairs, to stone Him to death. Jesus, however, by an exercise of His Divine power, rendered Himself invisible to their sight, “and went out of the Temple, going through the midst of them, and so passed by ‘.”

On His road He came to a spot where a man was sitting who had been blind from his birth. The man apparently was a well-known character, as the disciples were aware of the fact; unless any conversation had ensued, the particulars of which are unrecorded. They accordingly inquired of their Master for whose sin it was—his own or his parents’—that he had come blind into the world? Jesus replied that the man’s blindness was wholly unconnected with any particular sin of himself or his parents, as they uncharitably supposed, but that it was one of those visitations of human infirmity which happen in the ordinary providence of the world, the removal of which would testify to the power and goodness of God. As long as it was day He must do the works of Him that sent Him.

He then anointed the eyes of the man with some extem-

⁶ John viii. 58.

⁷ John viii. 59.

porized clay, and desired him to go and wash in the Pool of Siloam. The man did so, and recovered his sight accordingly. It happened that, as in many other instances, the day on which this miracle was performed was the *Sabbath Day*; and the fact that Jesus had *made clay* was like that of the disciples *rubbing the ears of corn in their hands*, regarded in the light of manual labour by these fanatical formulists. When therefore, in answer to repeated questions of the Pharisees, the man declared that Jesus was his healer, and asserted pretty plainly that He must have been a person of no ordinary sanctity, the objection was immediately made by the hostile party that Jesus could not be from God, inasmuch as He had broken the sanctity of the Sabbath Day. To this it was at once, and very pertinently retorted, "How can a man that is a sinner do such miracles?" There was consequently a division of opinion even in the Sanhedrim, due doubtless to the opposition of such men as Joseph and Nicodemus, regarding the character of Jesus.

It is clear that the miracle of Siloam was not altogether without its fruit—that there were some, even in Judæa, who were capable, in spite of all the power and the hostility of the high Sanhedrim party, of reasoning from effects to cause, and comparing the language and the actions of Jesus with His pretensions to be the Messiah of Israel. The strength of that party was, however, still too great for much open opposition on the part of those who wished to stand well before men, and their decision upon the subject was doubtless put off to a more "convenient season."

A pause here occurs of two months, of which no notice is taken in the Evangelical narrative.

SECTION III.

JERUSALEM. FEAST OF THE DEDICATION. DECEMBER 19.

WINTER has now begun, and with it the rainy season in Palestine. The month is Cisleu, answering in great measure to our December. In this month, on the 25th day, the Festival of the Dedication was observed in Jerusalem.

This festival had been instituted by Judas Maccabæus in commemoration of his cleansing of the altar after the expulsion of the Syrians in the year 164 B.C.* It was not *necessary* that Jews should resort to Jerusalem for the purpose of keeping this particular feast; for being unconnected with the actual Mosaic Law it might be kept with equal propriety in any part of the country.

The rainy season having now set in[†], Jesus, who happened to be in Jerusalem at this period, as is evident from the narrative in S. John x. 22, continued to deliver His discourses, not as before in the forecourts of the Temple, but in that grand arcade, known popularly as Solomon's Porch, which extended along

* The following is from the books of the Maccabees :—

"On the five and twentieth day of the month Cisleu, in the hundredth fortieth and eighth year, they rose up betimes in the morning and offered sacrifices according to the law upon the new altar of burnt offering which they had made.—And so they kept the dedication of the altar eight days.—Thus was there very great gladness among the people, for that the reproach of the heathen was done away."—1 Macc. iv. 52—59.

"They kept eight days with gladness, as in the Feast of Tabernacles.—Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto Him that had given them good success in cleansing His place. They also ordained by a statute and decree that every year those days should be kept of the whole nation of the Jews."—2 Macc. x. 6—8. The date of the dedication by Judas Maccabæus was November 23rd, B.C. 165.

† See Ezra x. 13.

the whole length of the eastern side of the Temple. The original structure had been erected undoubtedly by Solomon himself; and (excepting considerable dilapidations and consequent repairs) appears to have still in the main existed as the original building of the great founder of the Jewish Temple. The word porch in the A. V. manifestly denotes no mere *vestibule*, but rather a long alcove or arcade, a sheltered building supported either by pillars or upon arches, wherein there might be a ready retreat during sudden storms of rain for persons who would otherwise have been occupied in the open air.

It was here that Jesus, who had been residing in (or near) Jerusalem since the occurrence of the event last mentioned, was now "walking," or, in other words, delivering His discourses to the people who happened to frequent the Temple at this particular time.

It is difficult to understand the conversation which is recorded by S. John as taking place at this period, unless recourse is had to the language of Jesus in the preceding feast of the Tabernacles. It would seem as if the dominant party of the Jews had had no opportunity of following up His words on that occasion until now. It may be that He had retired for the interval between the two feasts to Peræa, or had been engaged in some of the villages of Judæa since October; but the question of the Jews, on His appearance in the Temple at this particular season, seems to intimate an absence of Jesus since the previous festival, during which His words on the last occasion had caused much agitation and excited much reflection in the minds of the more honest of the dominant party of the Pharisees. For it must not be forgotten that, even in the Sanhedrim itself, there were men like Nicodemus and Joseph of Arimathea, who, if not at this moment (as is however most probable) disciples of Jesus, were at least strongly disposed in favour of His claims. Moreover, in estimating the peculiar *state of the Jewish mind*, even amongst the high Church party,

at this moment, it must always be borne in mind that, *for the present*, in relation to their expectation of a Messiah, the choice lay between Jesus and no one else. There was the most bitter repugnance to the Roman rule, and the Jews had given always throughout their history the strongest proofs of their readiness to follow a resolute leader in opposition to foreign oppression. And such a leader they fancied they saw for a time in Jesus. His own personal merits, His commanding deportment, His powerful interest with the most warlike and sturdy portion of the population—all conspired to dispose the nation favourably in His behalf; and there are many indications throughout the Gospel history that, if He would have ceased His vehement denunciations of the Pharisaic hypocrisy, and offered Himself as a leader of the nation ready to unite all sections of belief in the common hostility to the Roman rule, He would have been hailed with acclamations as the National Regenerator, and have drawn men of all classes to join the national standard under the second Joshua of Israel. If this were the case, it may to some extent explain the conduct and language of the Jews in their present conversation, and subsequent outbreak against Jesus in the Temple.

As He was now walking under shelter in the long colonnade, followed by His disciples and an indiscriminate gathering of the people, the Pharisees (chiefly, as would seem from the "*usus loquendi*" of St. John, *deputies from the Sanhedrim*) came and surrounded Him in a body, asking why He kept them so long in suspense as to His real character, and demanding that, if He were really the Messiah, He would state so plainly.

Opinions are divided as to the object and meaning of this demand. By some it is regarded as another insidious device of the Pharisees simply to devise grounds for accusation against Him, while others incline to the belief that it was in the main honestly, if impatiently, put. There were in all probability mixed motives at work. The miracles of Jesus could not be

denied, though they might be ascribed to the wrong agent power ; and the Pharisaic body wanted a *Messiah*, though they would not have a suffering and crucified Redeemer. The question seems to have been just one of those last struggles with conscience, when the mind and wishes have reached their turning-point, and the smallest indication either way will suffice to decide the question either for or against the man who shall or shall not be the leader of a party. It might be that this was therefore the very culmination of the whole dispute, the moment of the balance of all doubts and hesitation either for or against the claims of Jesus. That there was much agitation is clear from the tumultuous way in which they pressed round about Him ; and it does not appear from the narrative itself that there was any disposition to *violence*, until the Lord claimed that equality with the Father which the Jews regarded as downright blasphemy. What they wanted was a vigorous and practical leader, a prophet *certainly*, a worker of miracles *possibly* by consequence, but in nowise a theological doctor, or a Being claiming to any higher power than that which belonged of old to the inspired judges and leaders of Israel. A Moses, a Joshua, an Elijah, or a Judas Maccabæus, they were ready to follow, but they had little sympathy with a "Shepherd" other than that warrior Shepherd who had once before delivered them from the hands of the Philistines.

The time was, however, now approaching for the final consummation, and Jesus did not refuse the declaration which the Sanhedrim sought to force from Him. It was one, however, for which they were not prepared. In language of the most clear and unmistakable character, Jesus declared both His divine mission and His perfect union with the Father, in a sense which no Jew could have humanly claimed for himself, even as a child of God, and which admitted of no possible misconception as to its meaning.

Upon this distinct and unmistakable assertion of His true Divinity, the Jews, repelled from all hope of finding in Him the leader they desired, and being only the more exasperated and confirmed in their hostility, now again seized upon the stones which were lying near (part probably of the store placed in readiness for some of the repairs or for the completion of the temple) for the purpose of stoning Him to death. Their hands, however, were arrested by the voice of Jesus, which, as on many other occasions, had the power of overawing the most resolute of His enemies, when it was not His will to yield to violence. "Many good works," He reminded them, "had He shown them from His Father," testifying the oneness which He had just claimed with Him; "for which of those works," He demanded, "were they about to stone Him¹?" The Jews replied that they did not wish to stone Him for any good work, but *for blasphemy* in making Himself God, whereas He was but man. (It was plain enough in what sense *they* at least understood the words of the Lord.) Jesus again reminded them of the words of their own Law, of the Scripture (that is), to which they themselves appealed, and by which He always confuted them as touching Himself, His character, nature, and mission. "Is it not," He asked, "written in your Law, I said, 'Ye are *Gods*'?" If then, argued the Lord, the Psalmist, whom they themselves regarded as divinely inspired, applied the term *gods* to all those who had received the revelation of the Almighty in His Word, how could they attribute blasphemy to Himself for claiming only to be the *Son of God*, when He was, as His works had shown, actually sanctified and sent into the world by the Father?"

At this renewed and unequivocal assertion of His true God-head, the exasperated Jews took up again the stones, which in their sudden awe and confusion they had dropped, and again

¹ John x 32.

² Ps. lxxxii. 6.

made an attempt to seize Him and carry Him out of the Temple and city to stone Him. But as His hour was not yet come, He again exerted His Divine power, and, probably by confusing their vision, escaped out of their hands, and withdrew to Bethabara (or Peræan Bethany), the spot where John first began his baptismal mission, and there for a time took up His abode.

BETHABARA. END OF DECEMBER.

It was close upon the end of December, when Jesus thus quitted the neighbourhood of Jerusalem, and retired to the eastern or left bank of the Jordan. He was not, however, inactive in His retirement; for, His arrival speedily becoming known, many resorted to His teaching and became converted to the Truth. The Evangelist records of them that the popular testimony to John's faithfulness was that, although he did no miracle *himself*, all that he had said regarding Jesus was strictly verified by the *result*.

He had not been long in His comparative privacy in Peræa, when an event occurred recorded by S. John alone, which brought to a crisis all the long-harboured resolutions of the Pharisees against Himself, and became the motive cause of that ultimate decree which culminated in His arrest and death.

Jesus was still living in retirement in Peræa, waiting until the chain of ordained events should draw Him thence into Galilee again, when He received a message from a family in the little village of Bethany in Judæa, to whom He seems to have been more than ordinarily attached.

On the eastern side of Jerusalem, across the valley, or rather ravine, of the once torrent Kidron, rises (as all readers of Scripture are aware, the hill of Olivet, or Mount of Olives, with which the latter portion of the Gospel narratives makes us all

familiar. On the eastern slope of the hill (or mountain, as it is sometimes called) lay the small village of Bethany, not in the valley, but on one of the plateaus sheltered from the view of Jerusalem by the intervening summit ridge. In this village dwelt a family, with the members of which, three at least of them, Scripture makes us so familiar, and who are so much bound up with the last days of our Lord, that it is difficult to believe how very little is actually related respecting them. Whether the family was originally Galilæan or Judæan, or whether, as seems more probable, the husband was of Bethany, and the wife's family of Nazareth or of one of the neighbouring Galilæan towns, it is impossible now to tell. Upon an impartial review of all the notices in Scripture, and of the opinions since advanced, it would seem that the family, so far as we hear of them, consisted of four individuals, Simon, surnamed the Leper, and Martha his wife, Mary his wife's sister, and Lazarus her brother.

It is not of course meant that at the time we hear of him, Simon still continued a leper ; it is far more likely that he had been afflicted with that disease, and had been recovered from it by Jesus ; and that therefore the gratitude of the whole family had been powerfully excited, and that with ever increasing faith they had since continued among the most devoted of the Lord's followers to His death. Every thing points to the fact that they were a rather wealthy family, having possibly possessions in Galilee³ as well as in Judæa. It was to this family and their house that, during His stay in the neighbourhood of Jerusalem, Jesus commonly resorted at evening for His night's repose. The city itself was no safe nor congenial home for Him at night ; and on the direct road to Bethany, a little to the left, lay that Garden of Gethsemane (possibly, as some think, the property of Lazarus) whither He was wont, after the tur-

³ See Luke x. 38.

moil and labours of the day, to withdraw for a time for the purposes of quiet and intimate commune with the Father.

Jesus had not been resident very many days, perhaps about three weeks, in Peræa, when an urgent message was brought to Him from the family whom He so much loved. They knew the place of His retirement ; but, being also aware of its cause, they seem to have avoided joining Him, according to their custom, for fear of attracting attention to His whereabouts and so endangering His safety.

During His absence, Lazarus, the brother, was attacked by a dangerous illness, which in a very short time proved fatal. On discovering the serious nature of the attack, the sisters immediately despatched a messenger with all haste to Jesus, to inform Him that the friend to whom He was deeply attached was dangerously ill. The journey was one of at least some five or seven and twenty miles, and would not readily be effected under an entire day. It was probably in the evening that the messenger arrived at the abode of Jesus with the tidings of the illness of Lazarus. It is remarkable that the sisters sent no request to Jesus as to exercising His power of healing. They did not ask Him to *come*, or to speak the word that he might be healed. With implicit faith, they seem to have left it entirely to Him to act as might seem to Him right and best for themselves.

On hearing the message, Jesus, who was well aware in Himself of all that was passing in the family at Bethany, replied that the sickness was "not unto death, but for the glory of God, that the Son of God might be glorified thereby⁴." The messenger, as well as the disciples, understood this to be a promise on Jesus' part that Lazarus should not die ; and returned home accordingly the next day with what he believed to be a message of peace and comfort. He was mistaken however. When he

⁴ John xi. 4.

arrived at the house, it was at a house of mourning. Lazarus had already expired as he was on the road, and before that evening passed was laid in his tomb outside the walls of Bethany, on the road towards Jericho and the fords of Jordan.

It has caused frequent surprise that Jesus, on hearing of the illness of Lazarus, did not at once proceed to Bethany to cure him; or that He did not even, where He was, pronounce the words which would have saved him from death. And it has been imagined that the Lord remained in Peræa, after receiving the tidings, sufficiently long to allow of Lazarus' death, in order that He might have the opportunity of working the great miracle of his resuscitation. Both views are alike erroneous, and incompatible with the character of the Lord. Lazarus, as is plain from the narrative, was already dead when the tidings of his illness reached Jesus. He was of course fully aware of the state of things at Bethany, but He never (as may be learned from the Gospels) interposed in the course of nature and of Providence, save at the urgent request of faith. Had the messenger arrived in time with the implied prayer of the sisters, it would without doubt have been immediately granted; but, in point of actual fact, no request seems to have been made. When Lazarus was actually dead, there could be no need for hurry; and it is impossible to tell what considerations may have determined Jesus to wait the two days before He set out for Bethany. But one thing is clear, viz., that His arrival was so timed that it took place just when, according to the general state of things, corruption would have begun effectually to do its work.

Whatever may have been His reasons, however, Jesus remained two whole days before He set out for Bethany. On the morning of the third day He said to His disciples, "Let us go into Judæa again." The announcement of His intention created naturally the utmost astonishment in the minds of the

disciples, when they considered that it was but a few days since He had withdrawn Himself to His present place of retirement, on account of the attempts which had been made upon His life in Judæa. To return thither now, before the exasperation of the Jews could have had time to subside, seemed to them to argue little else than a determination to court the very death from which He had so lately escaped. They consequently ventured to remonstrate with Him upon the imprudence of His proposal. Jesus, however, replied in terms which intimated that the hour of darkness had not yet come, and that His journey would be for the present unattended with danger. He then told them the purpose of that journey; "Our friend Lazarus sleepeth," He said, "but I go that I may awake him out of sleep." Taken in connexion with their previous misunderstanding of the message which He had sent back to Bethany, the disciples not unnaturally thought that this sleep of Lazarus was a sign of his gradual recovery according to the words of Jesus. It was necessary, therefore, to undeceive them. He told them then plainly, "Lazarus is *dead*. And I am glad for your sakes that I was not there, to the intent ye may believe: nevertheless, let us go unto him⁵." Jesus perhaps here anticipates the sorrowful language of Martha and Mary that, *if He had been there*, their brother would not have died; and He intimates that the object and result of His journey is to confirm *their* faith. The Apostles, however, failed to penetrate the hidden meaning of their Lord, and it was not wonderful that they failed; for it could not have as yet entered their minds that Jesus meant to raise one from the dead who by the time of His arrival must already *have seen corruption*! Believing that Jesus was resolved upon courting certain death, Thomas, with his usual despondent temper, urged his fellow-disciples that they should now show their devotion to their Master by going

⁵ John xi. 14, 15.

with Him to death. They accordingly set out for Judæa ; and as there was no need for haste, it was not until the afternoon of the *second* day that they arrived at the outskirts of the village where the tomb of Lazarus was situated.

BETHANY. MIDDLE OF JANUARY, A.D. 30.

The family of Martha and Mary being well known, and probably of some influence in the city, which was distant from their own home only about fifteen furlongs, or less than two miles, there were many of the Jews, friends and acquaintances of the family, present in the house, who according to custom had come to mourn and condole with them upon the death. The days of a Jewish mourning were thirty in all ; and the first ten were given up usually to somewhat noisy demonstrations of grief.

The tidings of the arrival of Jesus were speedily conveyed to the house of mourning ; and Martha, who was probably busy with her guests, was the first to be made acquainted with it. She accordingly hurried off at once to meet the Lord ; while Mary, who, if she knew of His arrival, waited His summons, remained still in the privacy of her own chamber. Arrived in His presence, Martha, with the natural impetuosity of sorrow, referring to her message to Jesus, exclaimed, "Lord, if Thou hadst been here, my brother had not died." It was not the exclamation, as is sometimes thought, of half-reproach, but rather that of faith, for she knew that her brother had died before Jesus could possibly have answered her implied request in person. And she added, that she "knew that even now whatsoever He would ask of God, God would give Him." In reply to her profession of faith, Jesus assured her that her brother should rise again. Believing—and to some extent correctly—that He was referring to the resurrection to eternal life (of which the temporary resuscitation would be an earnest and foretaste), Martha declared her full belief in the resur-

rection of the dead at the Last Day. She had not yet risen to that height of faith which was necessary to be developed in her before the great miracle could be wrought. He now lifts the faith of the sorrowing woman to a higher level than its ordinary state, and bids her look to Him as the Source of Resurrection and the Fountain of Life, "*I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?*" Martha replied without hesitation that, though she might not comprehend the full meaning of His words, it was not from want of faith. "*Yea, Lord,*" she replied, "*I believe that Thou art the Christ, the Son of God, which should come into the world.*" Jesus, it seems, desired her to go and fetch her sister Mary; for, as soon as she had thus spoken, she hastened back, and called her sister secretly, telling her that the Master was come, and was asking for her. She called her secretly, no doubt under the impression that Jesus did not wish His arrival to be publicly known, and that the presence of so many from the city might lead to danger to His person.

On hearing her sister's words, Mary arose from her seat quickly, and hurried to the spot where Jesus was still awaiting the hour for His manifestation of glory. Her departure, however, could not be kept secret; and the Jews, believing from her haste, and the direction she took, that she was going to the tomb to weep there, followed with their somewhat officious demonstrations of condolence. As soon as Mary came into the presence of her Lord, she flung herself at His feet in the agony of her grief, exclaiming in the words of Martha (words they had perhaps exchanged together more than once upon the subject), "*Lord, if Thou hadst been here, my brother had not died.*"

Surrounded by the weeping and mourning crowd Jesus

looked round upon them, and a fearful but holy indignation took possession of His soul, and found its vent in deep and troubled groans. In fearful silence, broken only by those anxious whispers of the sympathizing crowd, they now reached the front of the grave, against which lay a huge stone, closing the entrance to the vault. And as they did so a deep and mighty groan escaped from the breast of the Lord.

"Take away the stone," was the command of Jesus. But Martha hurriedly interposed, for Lazarus had been dead now four days, and corruption, the last fell exercise of the power of the enemy, must have already fully set in.

Jesus, withholding in His Divine mercy the rebuke that might have met her want of faith, reminded her that, if she would only believe, she should see the glory of God displayed in that hour before her eyes. As He spoke, the people that had come with them to the tomb had succeeded in rolling away the stone; and the light of day fell upon the dim and silent vault, hollowed out of the limestone rock, a flight of steps leading downwards into the narrow dome, round the sides of which were ranged the niches for the bodies of the dead.

Amidst the hushed and breathless silence of the awestruck crowd Jesus lifted up His eyes to heaven, in token that He was in full commune with the Father, and said, "Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me⁶." Thus did He give the assembled crowd the fullest possible assurance that He and the Father were *One*; and that the miracle He was about to work was for the purpose of convincing their minds,—that they might believe, to the salvation of their souls, the truth of His own Messiahship and Divinity. When He had thus spoken, He cried with that clear loud voice

⁶ John xi. 41, 42.

which had power to penetrate even to where the souls of the righteous lay in the keeping of the Father, and summoned back that of the dead man that lay motionless in the niche within. "Lazarus, come forth!" were the words of power that rang through the stillness of the rocky vault; and, as the behest of the Lord recalled the departed soul, the spark of life rekindled the fire in the heart of the mouldering corpse, the cold clay became warm anew with the heat and energy of vital power, the blood ran again in the icy veins, muscle and sinew resumed their appointed functions, and, obedient to the call of the Lord of Life, he that was dead shuffled out from his rocky bed, and stood, encumbered with his grave-clothes,—the light of recovered day struggling through the porous napkin that swathed his face,—a living, breathing man upon the floor of the chamber of corruption.

Jesus saith unto them, "Loose him, and let him go!"

Over the scene which followed the Scripture narrative throws a veil. The Jews, however, who had come to Mary, were unable to resist the evidence of the Godhead thus wondrously manifested before their eyes, and believed in the Divinity of the Christ. Some there were, however (not probably visitors and friends of Mary, but professional mourners and hangers-on of the circumstances of death), who, in the low ignorance of their natures, "went their ways to the Pharisees, and told them what things Jesus had done!" (John xi. 46).

JERUSALEM. CHAMBER OF THE SANHEDRIM.

The Sanhedrim met in haste and confusion that evening; and strange and unquiet was their consultation. The power of Jesus, the fact of His miracles, were beyond all dispute. What could be done? If they let Him alone thus to pursue the course He so deliberately held, the whole nation would believe on Him, and the result would be that "the Romans would

come and take away both their place and nation." Their apprehension was that the Romans would take alarm as well as umbrage, at the great and growing popularity of Jesus; and, under the plea of His exciting the people to rebellion, might destroy all remnants of liberty amongst the nation.

It was at this crisis of perplexity and alarm that the High Priest Caiaphas, a man of strong passions and coarse nature, a Sadducee in religious opinion, gave vent to that memorable though unintentional prophecy, with which his name stands for ever connected in the history of the crucifixion of the Messiah of Israel. He violently reproached the Sanhedrim with ignorance and cowardice, in not at once facing the real and only possible solution of the difficulty. Their interest (he said) was obviously to take measures to put Jesus out of the way at once *by death*. Fully sharing in the general apprehension as to the probable result of the influence of Jesus, should it be left to acquire strength, he declared his conviction of the necessity of immediate decisive action on the part of the Sanhedrim, to prevent the anticipated vengeance of Rome. "It is expedient for us (he said) that one man should die for the people, and that the whole nation perish not⁷."

The words he spoke were directed to one object, which was to "frustrate" the whole counsel of God. But by the overruling power of God they were so ordered that he unconsciously declared that great Truth, to which he himself thus in great measure both bore witness, and despite his own intentions to the contrary contributed, that "Jesus should die for that nation; and not for that nation only, but also that He should gather in one the children of God that were scattered abroad⁸."

These are the words of the Evangelist S John, who fixes upon the language of Caiaphas the true interpretation which

⁷ John xi. 50.

⁸ John xi. 51, 52. See Isa. xi. 12.

the Spirit of God had caused them to bear. He distinctly states that Caiaphas spoke *not of himself*, but in his capacity of High Priest ; and he intimates that, foully as he had by his unbelief and worldliness desecrated the sacred office he so unworthily filled, God made use of him *in that office* to convey that great prophecy, the meaning of which, for his evil deeds, was withheld from his own comprehension. It seems to have been the will of God that those men who, like Caiaphas and Judas, were most bent upon hostility to the Divine purposes, should be thus compelled actually to co-operate in effecting their accomplishment.

The advice of Caiaphas was immediately adopted, as coinciding with the perhaps yet unexpressed conviction of the majority of the assembly. "From that day forth they took counsel together for to put Him to death*."

But His time was not yet fully come! As the *raising of Lazarus* brought to a head the floating jealousy and animosity of the Pharisees against Him, so it was the act of the *sister of Lazarus* which, by inflaming the cupidity and exasperating the bitterness of one of His own followers, placed in the hands of the leaders of the people a willing instrument to effect the destruction of the one Being who had come to save themselves and the nation, if they would believe while yet there was time, and accept Him.

Of those who, having taken part in His death, remained alive to witness the destruction of the city and Temple, and the taking away of their place and nation, how many connected in their minds those awful events with the murder of the Christ and the prophecy of the Sadducaic High Priest?

* John xi. 53.

VILLAGE OF EPHRAIM. BORDERS OF JUDÆA. TOWARDS
THE CLOSE OF JANUARY, A.D. 30.

Aware of the danger which menaced Him, Jesus brought His public ministrations in Judæa to a close, and retired for a brief period to the quiet and security of a village called Ephraim, apparently close to the confines of Samaria, until the arrival of the season for His last manifestation to the world.

The site of this village of Ephraim seems to have been identified both by Stanley and Robinson. From the heights of Benjamin is seen northwards "the dark conical hill of Taiyibeh, with its village perched aloft, like those of the Apennines, the probable representative of Ophrah of Benjamin; in later times 'the city called Ephraim,' 'near to the wilderness,' to which our Lord retired after the raising of Lazarus" (Stanley, p. 214). "The remarkable position of Taiyibeh would not probably have been left unoccupied in ancient times; but I was formerly unable to identify it with any earlier site unless with the Ophrah of Benjamin (also the Ephraim of 2 Chron. xiii. 19). With the same, too, we may well identify the city Ephraim of the New Testament, which was 'near to the wilderness,' and to which our Saviour retired with His disciples after the raising of Lazarus" (Robinson, i. 447).



NOTE ON S. JOHN vii. 53—viii. 11.

AFTER mature consideration I have decided not to incorporate the passage S. John vii. 53—viii. 11 into the text of this work. The evidence is strong both in favour of and against its genuineness, although perhaps the testimony of the *best* MSS. preponderates against it. The silence, too, of most of the early Fathers is unaccountable if the transaction really stood in their day as part of the sacred text. That it may be the record of a transaction which actually occurred cannot perhaps be denied; and, whether written by Papias or by S. John himself, it must in either case be preserved as a valuable addition to the canon of acknowledged Scripture. It cannot now be easily displaced from its position in the Gospel of the Love of Jesus Christ. But, in the conflict of evidence, it may be permitted to abstain from explanation or comments upon a subject of confessed and considerable difficulty, upon which it is not possible to dogmatize with any certainty. To express my own opinion upon the matter, the internal evidence both as to style of composition, and the position which the passage occupies in the sacred narrative, seems very strong against its genuineness. It does not *read* like S. John's own writing, to say nothing of the occurrence of words (not, however, altogether a safe argument) not used elsewhere by this Evangelist. Neither can I think with the excellent scholar and divine whose words I subjoin, that the transaction in question belongs naturally to the period to which it is in the text referred.

"The Pharisees had been publicly convicted by our Lord of ignorance and violation of the law of Moses, of which they were the guardians and teachers, with regard to the Sabbath. (See vii. 19, 22.) They had sent officers to take Him, but He had escaped (vii. 44—46). Exasperated by this exposure and discomfiture, they would, it is probable, have endeavoured to set themselves right in the eyes of the people, and to show, if possible, that He who charged them with contravening the law of Moses was Himself at variance with Moses. They once tried to do this in vain in regard to the *Bill of Divorce* (Matt. xix. 7—9). Then they had attempted to show that He had contradicted the law of Moses by too much *severity* (Matt. v. 31, 32). Now they might think they would be sure of exposing Him to a charge of inconsistency with Moses and Himself by too much *laxity*. '*Moses in the law commanded that such as this woman should be stoned*: but what sayest Thou? This they said, tempting Him' (cp. Matt. xix. 3).

"Thus this passage seems to be coherent with what precedes. The mode also by which our Lord turned back, as it were, the horns of the dilemma on those who pressed Him with it, and by its retorted force drove them from His presence, even by means of their own question, is very like what He did with Divine wisdom and power on another occasion when they assailed Him with the captious question concerning the tribute-money (Matt. xxii. 17). Upon the whole, on considering the evidence of the case, we may come to the following conclusions:—

"That this passage contains a *true* history of an event which occurred at the time here specified. The early Church would never have *invented* such a history as this. Its tendencies were in the other direction.

"That it is in all probability from S. John.

"That it may have been delivered by him *orally*.

"But that it was not *written* by him as a part of his *Gospel*.

"Hence the variety of Recensions; hence, also, perhaps, the narrative of *Papias*, which may have been derived from S. John's oral teaching (cp. Euseb. iii. 39), and so it may have been added first to the *margin* here of some MSS. and thence have passed into the text."—Wordsworth, Greek Test., on the genuineness of S. John vii. 53—viii. 11 (p. 310, fifth Ed.).

Part IV.

CHAPTER I.

COMPRISING A PERIOD OF ABOUT SIX WEEKS FROM THE DEPARTURE FROM EPHRAIM IN THE MIDDLE OF FEBRUARY (17TH?), TO THE SIXTH DAY BEFORE THE PASSOVER (MARCH 30TH), IN A.D. 30.

ORDER OF EVENTS.

- SECT. 1.—Jesus quits Ephraim and passes through Samaria—Mission of the Seventy from Capernaum—Jesus received by Martha.
 SECT. 2.—Travels through the confines of Samaria and Galilee into Peræa.
 SECT. 3.—Peræa—Passage through Jericho—Jesus stays for the night at the house of Zacchæus—On the Sabbath Eve He leaves for Bethany.

SYNOPTICAL ARRANGEMENT.

S. Matt.	S. Mark.	S. Luke.	S. John.
..	...	ix. 51—xvii. 19	...
xix. 1—2	x. 1	...	...
..	...	xvii. 20—xviii. 14	...
3—15	2—16	xviii. 15—17	...
16—xx. 16	17—31	18—30	...
xx. 17—28	32—45	31—43	...
29—34	46—52	...	...
...	...	xix. 1—10	...
...	...	11—28	xi. 55—57
...	...	...	xii. 1
xxvi. 6—13	xiv. 3—9	...	2—9

SECTION I.

THE time was now at hand, according to the narrative of S. Luke, for the Lord to be taken up into Heaven. This, at least, is the language of the A. V., but it would be more intelligible in the literal rendering of the original, that "the days of His being taken up were being fulfilled¹." The expression denotes that the period of His ministry was drawing to a close, and that the narrative is entering upon a certain season, short as regards the duration of the whole, and capable

¹ Wieseler endeavours to show that the ordinary A. V. rendering of ἀνάληψις, "the receiving up" into heaven, is erroneous. His reasoning is based upon (1) the "usus loquendi," which requires, he says, the addition of εἰς τὸν οὐρανόν, or some equivalent, as ἐν δόξῃ; (2) upon the use of the plural τὰς ἡμέρας instead of τὴν ἡμέραν, which is necessary to support the received rendering. He therefore understands the ἡμέραι τῆς ἀναλήψεως to mean "the days of His reception amongst the people;" and concludes that the time was gone by for Jesus to be *accepted as the Messiah*.

It is true that in Galilee there are signs of a coldness of reception; but quite the contrary is observed on His arrival in the southern districts. The idea is too wholly opposed to such passages as S. Luke xii. 1; xiv. 25; xix. 3; as well as to the circumstances of the entry into Jerusalem. But the word συμπληροῦσθαι cannot possibly be so understood; nor can the word ἀνάληψις be made to bear the sense which Wieseler puts upon it. It would require some part of the verb δέχομαι. Ἀναλαμβάνειν properly signifies in a technical sense what "suscipere" does in Latin, viz. the "lifting up" of an infant from the ground by the father in token of his acceptance of it as his own. It is needless to point out the beauty and propriety of this image as applied to the reception of Christ into the bosom of the Father. The use of the preposition ἀνά is fatal to Wieseler's interpretation. See the note, Chron. Synopsis, p. 301. Lightfoot, followed by Jarvis ("Chron. Introd. to History of the Church," p. 514), adopts the A. V. rendering, but is in error as to the year and season, dating the ἡμ. τῆς ἀναλ. from the Transfiguration at Pentecost, May 17 or 22, A. D. 27.

"The Ascension of Jesus was His being taken up (ver. 2, ἀνελήφθη, cf. 1 Tim. iii. 16). The Eastern Church called the festival of the Ascension Ἀνάληψις, the day of His being taken up."—Lechler and Gerok on Acts i. 4; see also Acts vii. 43, and x. 16.

of being regarded in some sense as a definite unit in the calendar of His times.

The day of the Ascension is, according to the best and most reliable calculations, fixed for the 16th of May; as that of the Crucifixion is for the 5th of April. It was on the 30th of March that Jesus arrived at Bethany, the final resting-place of His last journey. And this journey or progress was one entirely by itself, having but one end and aim from the very outset to its culmination, and therefore a unit in itself. The first day, then, of this journey, begun, continued, and ended with one sole object, and completed in the death of Jesus, is fittingly regarded by the Evangelist as a period of days leading to the final event of the Ascension by which His abode on earth was terminated.

The events which happened during this period were such as may be, from a combination of circumstances, supposed to occupy a period of about six weeks. Less would not suffice to contain the various occurrences; more would extend the time to too great a length to accord with the intimation of S. Luke that it was comparatively brief.

VILLAGE OF EPHRAIM. FEBRUARY 16, A.D. 30.

Jesus was at this period staying at the town of Ephraim, somewhere to the north of Jerusalem near the wilderness of Judæa, as has been shown. The days described by the Evangelist having arrived, He steadfastly "set His face" to go to Jerusalem. In other words, He announced to His disciples His fixed determination to go² to Jerusalem for the Passover, which was at six weeks' distance off. And the reason why this determination is stated with so much emphasis by the Evangelist is doubtless because He had not long before—

² "The phrase '*set His face to go*' signifies only that He expressed a resolute and inflexible determination to go."—Forshall, pref. to S. Luke, p. xxix, n. Cf. 2 Kings xii. 17; Ezek. xiv. 8; Jer. xxi. 10; Isa. l. 7.

perhaps about three weeks past—retired to Ephraim in order to avoid the persecution of the Sanhedrim, who had already, in consequence of the effects of the raising of Lazarus, begun to seek means of putting Him to death. The disciples, in ignorance of the great purposes of God, could not understand how their Master, in so short a space of time, should evince such apparently opposite phases of conduct. It was necessary therefore to assure them of the fixed resolution He had adopted, and of the alteration He was about to make in the nature of His plans. Hitherto He had acted with some caution and reticence, rather keeping back His real claims, and being careful not unnecessarily to provoke the hostility of the dominant party. But now all was changed. His ministerial work was completed, and the appointed sacrifice was ready to be offered. It was now, therefore, as much a part of His true mission to expose Himself, as it was before His object to avoid premature action from the malice of His enemies. Henceforth, therefore, we are prepared to perceive a total change in the action and demeanour of Jesus. The whole of this part of the narrative is in fact marked by many distinguishing features. “Throughout it our Lord’s conduct is marked by great publicity, great boldness, great activity, rapid, though not hurried transitions from place to place, fixedness of purpose, finality in the truths He declares, and a general adaptation to the close of His ministry³.”

From the time when He set forth from the village or town of Ephraim to the day of His arrival in Bethany, there seems to have been, as already stated, a period of about six weeks. During this period the following movements took place :—

1. The sending of messengers publicly before Him to prepare for His visits to the towns on the way from the borders of Judæa, where He was at the time residing, to some central place or head-quarters in Galilee.

³ Forshall, Pref. to Gospel of S. Luke, p. xxi.

2. His own journey thither with His disciples ; during which He continued to collect additional followers for His final progress.

3. The mission of the Seventy Disciples throughout Galilee and Peræa, and to all the villages and towns on the route by which He designed to travel up to Jerusalem.

4. The return of the Seventy, with the account of their mission.

5. The actual progress of Jesus in His declared character of Messiah-Prince through Galilee and Peræa to Bethany, where He fixed His abode until the day of His crucifixion.

The period of six weeks over which these events have been supposed to be distributed may be thus respectively apportioned :—

a. One week may be assigned to the journey into Galilee ; for, although by going through Samaria, Jesus took the shortest route, still, as He was manifestly collecting disciples on the way, His progress would be necessarily somewhat prolonged.

b. The mission of the Seventy Disciples and their return may be set down approximately as occupying a fortnight in time. Some might return earlier ; but those whose destination was the southern district could not have well accomplished their business and returned under that time.

c. The three weeks remaining will not be too much for the circuit of Galilee and the journey up to Jerusalem, considering that He was teaching all the way, and that He halted for some time with the same object twice in every twenty-four hours.

It may be reasonably supposed, therefore, that Jesus quitted Ephraim about the middle of February ; and as the 16th has been calculated to have been a Sabbath, He probably would have set out on the evening of that day for Galilee. As a matter of fact, there are *three Sabbaths* mentioned as occurring during the return journey, which corroborate the date of

three weeks assigned to it; and it is probable that a similar period was occupied (as stated) in the preparation. By choosing seventy disciples, and sending them by *twos*, Jesus seems to have intimated that He would halt at thirty-five or thirty-six stations⁴. Now if the three Sabbath days be excluded, there will remain *eighteen* days of the three weeks which would be occupied by the actual journey; and as the custom of the country was to travel in the early morning, rest in the middle of the day on account of the heat, and resume the journey in the afternoon till nightfall, we should have 18×2 resting-places in all, which would exactly correspond with the presumed object of selecting the thirty-five or thirty-six pairs.

ROAD TO GALILEE THROUGH SAMARIA. FEBRUARY 17.

It may be assumed then with some reason, that the day on which Jesus quitted Ephraim was the beginning of the 17th of February, either upon its commencement at sunset after the Sabbath of the 16th, or in the cool of the early morning of the actual 17th of the month. His purpose, as we gather from the narrative, was to travel northwards through Samaria into Galilee, to make the circuit of that district, and return by the route over the Jordan into Peræa, and retracing His steps by the fords of Jericho, so to make Bethany His final point, from which He would make His daily visits to Jerusalem until the hour of His suffering arrived. He now threw off all disguise, and changing altogether the character of His movements, He commenced that great and public course which led by constantly increasing steps of development to the final consummation of the great design.

He first sent messengers before His face to make preparations for His due reception in His rightful character of a sovereign Prince in the villages and towns which lay along His

⁴ The computation is very possibly made in round numbers. There may have been actually $72 = 36 \times 2$. See vol. i. p. 43, and reff. in note next page.

route. It might have been expected that in Samaria He would have met with a ready and respectful welcome. At Sychem, its chief town, He had been accepted at once by the inhabitants as the Messiah (vol. i. p. 222); and the remembrance of His two days' visit in the spring of A.D. 27, before, could not have died out in the hearts of the people who then so willingly admitted Him. But it would seem that His published intention of proceeding to Jerusalem for the great feast of the Passover had revived the old spirit of jealousy and opposition to the Jews. The Samaritans *refused* to receive Him; and rebuking the impatient zeal of James and John, who would have called down fire from heaven to punish them, He at once made for Galilee, leaving the ungrateful townspeople in their unwisdom.

CAPERNAUM. FEBRUARY 24.

He had now reached the place from which He designed to start, as from a central spot to which His messengers, whom He was about to commission to prepare His way before Him, might return with the accounts of their preliminary preaching. "His own city" had been for some time Capernaum; and from the address which He makes to Chorazin and Bethsaida, which were situated in the same neighbourhood, it is likely that it was still the place to which, on this His final visit during His lifetime, He would now resort.

At this central point, then, Jesus assembled the body of disciples whom He had chosen for His final mission. As in the number of the Twelve Apostles He had most probably in view the twelve heads of tribes of Israel, so in the number *Seventy* He seems to have made reference to the Seventy Elders whom Moses had appointed as judges in the wilderness⁶. These He divided into parties of two, for purposes of mutual aid and companionship, and sent them forth to the villages and

⁶ Exod. xviii. 21, 25; xxiv. 1. 9.

towns which He had determined upon visiting throughout Galilee, Peræa, and Judæa. The charge which He gave them was similar in terms to that which He had previously given to the Twelve. They were to go without purse, or scrip, or shoes, trusting to the voluntary hospitality of those amongst whom they came to preach the coming kingdom of the Christ. Having fixed upon a house for their temporary accommodation, they were to abide there during their stay in the town, accepting such fare as should be offered them. To attest their office and to give them authority with those whom they were sent to address, they were invested by the Lord with temporary miraculous powers over sickness and disease.

In the charge to the Seventy our Lord mentions Chorazin and Bethsaida as places that shall be condemned for their unbelief. Of the former we have not heard before in the Gospel narrative, neither do we hear of it again. Neither is there the record of a single miracle having been done in it, or in Bethsaida, both which cities are here alluded to as having been supremely gifted with the presence and wondrous works of Christ. Of all three cities, including Capernaum, but few traces exist by which they can be at present identified. They were, however, as appears from the narrative, all situated upon the north-western shore of the Sea of Tiberias, and in close proximity to each other. The site which they probably (or perhaps the latter) occupied, is a swampy tract of land overgrown with rank vegetation, harbouring numbers of venomous reptiles, and thickly covering immense quantities of fragments of masonry, now piled or scattered in great confusion, but presenting unmistakable evidences of former grandeur and magnificence⁶.

CAPERNAUM. MARCH 10?

By the expiration of the appointed time the entire body of

⁶ See Burgon on Matt. xi. 24.

the Seventy returned to Jesus with the account of their proceedings.

They told how, amongst other of their successes, "even the devils" had become subject unto them through the power of His name. Jesus took occasion to reply in words of solemn and mysterious import. He told them that He had Himself beheld Satan fall like lightning from heaven, denoting the pulling down of his stronghold by the efficacy of His own word. He then extended the power of the disciples over the region even of unclean and venomous reptiles, and He declares their immunity as His servants from all ill and harm. He bids them, however, rejoice not so much in the mere possession of their delegated power, as in its being the evidence that their names were "written in heaven".

It was at this period that Jesus, in answer to a question from one of the Doctors of the Law who had overheard some portion of His remarks, delivered the well-known parable of the Samaritan and the wounded man.

This incident and conversation seem to have occurred just before the commencement of the great public progress of Jesus throughout His dominions to His own palace, the Holy Temple of Jerusalem. The indications of His journey and its general nature are discernible throughout the succeeding narrative, in occasional notes and hints, showing the great excitement produced both by the progress itself and the preparations by which it had been known to have been preceded. Every where we read of numbers of the people (Luke xi. 29) being "gathered thick together" (xi. 29), of "Scribes, Pharisees, and Lawyers" being assembled to meet Him (xi. 37—54), of "an innumerable multitude" (xii. 1), of His "teaching in the synagogues," and persons "coming to be healed" on the Sabbath day (xiii. 10—17). He is then found (xiii. 22) going "through the cities

⁷ See Exod. xxxii. 2 ; Ps. lvi. 8 ; Isa. iv. 3, &c.

and villages teaching and journeying towards Jerusalem." The expression, "*the cities*," refers here to those of Galilee alone at present, for in xiii. 31 we find that He was still in the dominions of Herod Antipas. In xiv. 1 we hear of His being a guest in the house of one of the chief Pharisees on the Sabbath day, and quitting it probably after sunset, followed by great multitudes of people, whom He turned to address upon His road. In xv. 1 we read of all the publicans and sinners in the neighbourhood assembling together to attend His discourses, and of a body of Pharisees and Scribes being also present, to all of whom He delivered a wonderful series of parables and discourses, suggested by the varying characters before Him—the humble and teachable, blended with the proud and obstinate, the sceptical and unbelieving.

The record of the Galilæan circuit terminates with S. Luke xvii. 10. S. Matthew and S. Mark, who have been hitherto silent since the account of the visit of Jesus to Capernaum in the previous autumn, now join with S. Luke in noticing His final departure from Galilee into Peræa. The period of time included in the narrative of the latter Evangelist may be set down at 14 or 15 days; for, assuming that the 16th of March was a Sabbath day, and that Jesus commenced His progress on the following day, we find mention of two more Sabbaths, as already noticed, the one at xiii. 10, and the other at xiv. 1. As the Lord's chief ministrations were confined to Galilee, where His own personal residence was, except on the occasions of the great festivals of the nation—and it was a very large and exceedingly populous district—it quite accords with reasonable anticipations, and with the probabilities of the case, that the Galilæan portion of this final journey should have consumed two-thirds of the entire time at His disposal. We should thus have reached the 24th or 25th of March, when Jesus passed along the confines of the adjacent districts of Samaria and Galilee.

The places at which He paused on His road are nowhere mentioned by name. The route ~~was~~ throughout the principal places of the district probably, and round by the western portion downwards to some such place as Nain, from which He would pass along the plain of Esdraelon by the contiguous district of the north of Samaria, and finally cross by one of the fords of the Jordan, perhaps the one at Ænon, into Peræa.

MARCH 11—15.

1. The first mention is of "a certain village" (Luke x. 38) where "a certain woman named Martha received Him into her house." Familiar as we are with the name of herself and her sister Mary from the Gospel of S. John, it seems at first strange that she should be thus described, when we have but lately been occupied with the great miracle of the raising of Lazarus. But S. Luke was writing not for Jews, to whom her name would have been known, but for Greek converts and Gentiles, unacquainted with local personages and places. It has occasioned difficulty, and caused some mistakes, that Martha's house is here described as in Galilee and not at Bethany. It has even been imagined (contrary to S. Luke xvii. 10) that the occurrence in question took place at Bethany. But as Martha and Mary were amongst those women who "ministered to Jesus of their substance," it is no wonder to find them now in the north attending Him upon this memorable circuit. Martha, who was evidently a rich woman^a (probably now a widow), may have had another house of her own in Galilee; or what was to prevent her from hiring one there for a time? It was at her house **certainly**, and in Galilee, that the occurrence mentioned in S. Luke x. 38—42 took place, and nowhere else.

2. The delivery of the Lord's Prayer is attributed by S. Luke to a request made by the Disciples on one of these early days,

See p. 67.

that the Lord would give them a form of family prayer, such as John the Baptist had given to his followers, and which it was customary for Jewish teachers in general to provide for their several companies of disciples.

3. The casting out of a dumb demon again brought out the bitter jealousy of the Pharisees, who persisted in ascribing His power to Satanic influence. Jesus replied with the same unanswerable argument which He had used on a former occasion⁹, as to the palpable absurdity and inconsistency of such a supposition, and silenced them, by the true *argumentum ad hominem*, by appealing to the power which some of their own body seem to have exercised in a limited extent for the same purpose.

4. Jesus had scarcely finished His discourse when one of the body of Pharisees who had been standing by addressed Him with the request that He would dine with him that day. The Lord accepted the invitation, though He well knew the spirit in which it was made, and the design which His host and the remainder of the Pharisaic body had formed of endeavouring to involve Him into some admission or some slip of language which might be used to His disadvantage and injury. He entered the house, however, and at once took His place on the couch at the table. The host, forgetting the courtesy due to a guest, remarked upon the circumstance that Jesus had not washed before taking His place for dinner. This preliminary washing was, in fact, one of the peculiar customs by which the Pharisees loved to distinguish themselves as a sect (see p. 3). It was not as an act of cleanliness, or of ordinary courtesy, that they attached importance to it; and Jesus showed on several occasions¹ that He was perfectly acquainted with all the customs and usages of what might be called polite society. It was solely a superstitious rite, unmeaning in itself, and actually harmful, when not one necessary, or important, on religious

⁹ See

¹ See Luke vii. 44—46.

grounds to be observed. It was for this reason that He purposely omitted the ceremony, as perhaps His host both expected and hoped that He would do. Jesus at once exposed the hollowness and fallacy of such pretensions ; and, taking hold of the occasion, rebuked the whole body of the Pharisees for their hypocrisy, avarice, and love of ostentation, comparing them to graves concealed among the grass and herbage of the soil, over which men walk without suspecting the corruption that lies beneath.

SECTION II.

SATURDAY, MARCH 16.

It would appear that the events recorded since the departure from the Galilæan centre had occupied now about a week, for the next notice we find of the Lord is that, according to His wont, "He was teaching in one of the synagogues on the Sabbath¹." Amongst the assembled persons was a woman who had for eighteen years suffered under some affection of the spine which had completely bent her together. She was, in fact, totally helpless. Jesus, observing her, *called her to Him*, and when the poor creature in her faith had managed to reach Him, He laid His hands upon her, saying, "Woman, thou art loosed from thine infirmity," when straightway the weakness departed from her, and she stood erect in the midst.

Had Jesus merely pronounced the words, it is probable that His adversaries would have been deprived of all excuse for finding fault. But as, in the case of the disciples' plucking the ears of corn on the Sabbath day, it was *the rubbing them in the hands* which constituted an act of manual labour, so now it

¹ Luke xiii. 10.

was the laying on of His hands which, in the eye of the ruler of the synagogue, formed the grounds of an offence.

The Sabbath ended, Jesus resumed His circuit through the cities and principal villages, teaching as He advanced towards His final bourne in Jerusalem.

Before this day closed, a party of the Pharisees came to Him with the specious pretence of advising Him for His safety. These men were probably not local residents in Galilee, but part of that deputation which had been formed by the Sanhedrim³ in Jerusalem, and despatched into Galilee for the express purpose of counteracting the dangerous influence which He was rapidly acquiring over the minds of His own countrymen. It will be observed that, when He found His life endangered in the south by the malignant persecution of the Pharisaic party, which naturally had its head-quarters in Jerusalem, and was strong chiefly in Judæa, Jesus almost invariably retired for safety⁴ into *Galilee*. The authority of the Sanhedrim did not extend to the dominions of Herod Antipas, who, as a mere worldly and sensual egotist, was in religious matters rather opposed to the Pharisees than inclined to assist them in their schemes. One murder, too, already hung heavy upon his mind, and it is unlikely that he would needlessly burden his conscience with another; for, although a crafty and unscrupulous prince, he was by no means a man of tyrannical or blood-thirsty feelings. It was into his dominions that Joseph retired to Nazareth on his return from Egypt, in order to escape the vindictiveness of Archelaus. Jesus, moreover, had lived for years in perfect security, and free from molestation, in his dominions; neither was there any circumstance operating to cause any jealousy or dislike of Him, of whom, in fact, he heard only so much as had inspired him with curiosity to

³ See above, vol. i. p. 286.

⁴ On the meaning of *ἀναχωρεῖν*, see vol. i. pp. 18, 196, n.

see Him personally⁶. The object of these Pharisees was, no doubt, to persuade Jesus to make His way at once to Jerusalem, where, as is known, a plan had been already determined upon for His arrest. Jesus, however, saw through their designs, and in His reply indicated not very obscurely that, though He would not at once comply with their advice, nor was deceived by their mock solicitude, yet that He was on His road, and would in His own time arrive in Jerusalem, where the object they had really in view would be accomplished.

It is a question whether the reply of Jesus has been always correctly interpreted. "Go ye, and tell *this* fox⁶" (He said). The "fox" to whom He alludes seems to have been the Pharisee who was the spokesman of the party by whom the crafty advice was offered. The persons addressed were probably His own disciples and the persons standing round, to whom He thus showed that He penetrated and rejected the villanous intention: "Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk (or depart on my way) to-day, and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem⁷." The *three days* here spoken of by Jesus may be simply intended as an indefinite period, after a not uncommon *usus loquendi* of the Jews⁸. But it may be that, according to another form of speech, He here uses a day for a

⁶ See Luke ix. 9; xxiii. 8.

⁶ "Our Lord does not say *ἐκεῖνον*, but *ταύτην*—meaning, perhaps, to intimate that there was as much subtlety in those who, under a semblance of friendship, but desiring to weaken His influence with the people flocking to hear Him, told Him of Herod's intentions, as in Herod himself. The message, therefore, was for the Jews themselves, as well as for Herod."—Wordsworth on S. Luke xiii. 32. Oosterzee takes the common and, I think, the erroneous view.

⁷ Luke xiii. 32, 33.

⁸ "Formula *σήμερον, αὔριον, καὶ τῇ τρίτῃ*—proverbii vim habuisse videtur apud Judæos, quo spatium temporis futuri quodcunque breve significaretur."—Wordsworth on S. Luke xiii. 32.

period, and refers to the current week, and the following, during which He would be engaged in His Messianic progress, and to that final week in which the work of redemption would be "perfected," and His own glory revealed in the salvation of man.

SATURDAY. MARCH 23.

The record of this week is shorter and less full of incident than was that of the last, probably because of the close resemblance of the many cases which occurred. The end of the second week since the commencement of the circuit has now arrived, and the Sabbath day finds the Lord again accepting an invitation from one of the chief Pharisees of the neighbourhood to a repast.

As He was about to enter the house He observed a man before Him who was suffering from dropsy. The man may have voluntarily presented himself in the trust that Jesus would heal him, or he may have been purposely stationed there, as some think, in order to make trial of what Jesus would do. The question is immaterial, for it furnished either way the opportunity for a just lesson to the assembled party. Perhaps it was the latter case, for Jesus asked them, as He referred to the sufferer before them, whether it was lawful (by the law of Moses) to *heal* on the Sabbath day. As He received no reply to His question, He laid His hands upon the sick man, healed him, and dismissed him with His blessing⁹. Turning then to the throng of guests, He demanded whether there was one amongst them who, despite of all his pretence about a rigid observance of the Sabbath, would hesitate to save his property, if an ox or an ass of his own had fallen into an empty well in the field, even though it cost him hard labour on that day? "They could not answer Him again to these things."

⁹ See Burgon on S. Luke xiv. 4.

The Sabbath is now over ; and Jesus is on His way to the spot where He will rest for the night. But as He comes forth from the house of the Pharisee, great crowds of people are waiting to follow Him on His way to hear the precious words which may yet fall from His lips ere nightfall, as He walks. But Jesus turns and bids them count the cost before they make up their minds to become His disciples. They must be prepared to surrender all that was dearest and of the highest earthly value, and to bear, if necessary, that cross which He now obscurely indicated would shortly be His own portion. In illustration of this most glorious and precious truth, the Lord then delivered what may be regarded as perhaps the most beautiful and pathetic of all His Parables, that of the Prodigal Son.

It was perhaps upon a subsequent occasion on this day that Jesus delivered to *His disciples* the Parable of the Dishonest Steward.

There can be little doubt that one object which the Lord had in view in uttering this Parable was to offer a merciful warning to the unhappy disciple who had already acted the part of the Dishonest Steward, unsuspected by all, save his all-seeing Master, of the dreadful fate which he was storing up for himself by the indulgence of his cherished vice.

If the Parable which now follows in the narrative of S. Luke was spoken immediately afterwards upon this particular occasion, it gives fearful force to the stern reprobation with which the Lord visited the Pharisaic body. There is, moreover, something additionally solemn and awful in its nature and delivery, when it is remembered that the raising of *Lazarus* was an event of but a few weeks past, and the stupendous event of all, the Resurrection of Jesus Himself from the dead, but one of a few days' distance thenceforward. If, again, there should be any idea of harshness and stern denunciation connected with the habitual language of Jesus to this particular

party, it must be borne in mind that the whole efforts of the Pharisees *as a body* were directed against the teaching of Christ, that they persistently endeavoured to misrepresent and counteract the effects of His teaching, and that, in point of fact, the heads of that party had been for three years employed in incessantly persecuting Him, had on several occasions endeavoured to stone Him, and had now actually passed an order for His death by either a mock trial, or actual assassination. What denunciation could be too stern for the "Son of Man" to utter against those who would neither enter into the kingdom of Heaven themselves nor suffer others to do so either? For a moment the Lord seems to lift the veil which shrouds the world of spirits from our gaze. Solemnly, and with awful distinctness, He related to them that fearful Parable of the Rich Man and Lazarus, which, in the general opinion of the Church, has been held to be the record of a true case.

What was the effect of this Parable upon the minds of the bystanding Pharisees we do not know; but it is incredible that the miracle of Lazarus' resurrection should not have instantly recurred to their minds, and suggested to them the inference which Jesus intended them to draw. According to the wording of the Parable, Abraham does not refuse the request of the suffering wretch in Hades. He merely states that compliance with it would be *unavailing*; and when we turn to the narration of the actual miracle that was wrought when the dead Lazarus was actually brought back to life as a warning to the Jewish people, we find that, although many believed, there were some who "went and told the Pharisees." In other words, that mighty evidence of the immediate presence of God's power had no other effect upon the adverse body of the nation than to quicken their exasperation, and determine them upon at once removing Jesus out of their way.

The conversation which follows in the narrative of S. Luke

belongs evidently to a later period of the day. Jesus told the disciples that it was impossible in the nature of things but that offences would come ; but He denounced woe against the person or persons through whom they should be introduced. The apparent inequality of the dealings of the divine Providence in the affairs of men had been often, even in past times, a problem of much difficulty and meditation to the holy men of old ; and the very simplicity of the Gospel truth would be certain to cause difficulties in the minds of those who had so long been habituated to the elaborate ceremonial of the Jewish ritual which would operate unfavourably to its reception. The dissensions also which would be caused in families by the opposite views which persons would take of the truth of His religion, would be another serious hindrance to the early propagation of the Gospel, while the persecutions which would be directed against its professors would alarm and disgust the minds of the weak and timid.

The circuit of Galilee was now nearly complete. Jesus had traversed all the northern and central portions, and, returning by the westward line, had reached the confines of Samaria. He now directed His course along the conterminous line of Samaria and Galilee, making apparently for the passage over Jordan into Peræa by the ford of Succoth.

On His way into one of the villages, where preparation had been made for His reception, ten persons afflicted with leprosy, who had learned the tidings of His approach, presented themselves to attract His notice near the entrance. The nature of their disorder, which, as is well known¹, was wholly incurable by human means, required that they should be kept *outside* the walls of the village, for fear both of contagion and of pollution. They accordingly stood afar off—community of suffering constituted a bond of companionship—and on His approach cried out from the distance, imploring Jesus to have mercy upon

¹ See Jahn's *Bibl. Antt.*, § 189.

them. He no sooner saw them than He commanded them to go show themselves to the Priests. The command contained within itself an implied promise of compliance with their prayer; for the object of their presentation before the Priest was to obtain from him the legal certificate of their cure, in accordance with the ritual of the law of leprosy laid down in Leviticus xiv. The command, therefore, not only contained the implied promise, but made a claim upon their faith as the condition of their cure; for they were not healed until they had actually quitted the presence of Jesus, and were already on their road to the Priests.

This is the last miracle of which there is notice in the Evangelical narrative as having been performed in Galilee. Jesus had now reached the banks of the Jordan and crossed the bridge which led from Galilee into Peræa. His stay in this neighbourhood was limited apparently to two or three days, which were occupied in traversing the country southwards to the fords of Bethabara, whence He would recross to Jericho and Bethany.

PERÆA. MARCH 26—28.

It has already been shown that, as soon as it became known to the Sanhedrim at Jerusalem that Jesus had entered upon this public and popular circuit, a deputation from their body, consisting of a similar set to those who afterwards watched and endeavoured to pervert His every word in the city, had been despatched with the object of counteracting the effect which His bold and uncompromising teaching might have upon the people. This party of persons now thrust themselves upon His notice with the object of either drawing from Him some statement which might be interpreted as contrary to the law of Moses, or, by His limitation of a subject then much debated in the schools of the learned, might bring Him into odium with a

large party of the most influential persons in the city. The question, in fact, was contrived very much in the spirit and purport of that which regarded the payment of the obnoxious tax to the sovereign authority of the Roman Emperor.

The law of divorce was, at the time when these events were passing, the cause of infinite scandal in Jewish society. Habits of unchastity were, as may be seen from the edicts and records of the Old Law, a common cause of sin and corruption among the people; and the state of society had now become so corrupt that it was a subject of open teaching in some of the Rabbinical schools, that a wife might be put away upon almost any pretence, provided only that the divorce were executed with all necessary legal formalities. This laxity of teaching was in fact one of the most shameful points in the now debased national character; and from the language of the Lord it is clear that the very light of nature upon this subject had become darkened in the Jewish mind. The question put by the Pharisees was, whether it was lawful to put away a wife for *any*, however trifling, cause? The hope was, that in His answer Jesus might be led to make some observation which might be interpreted either into a lax sentiment upon the subject of chastity, or, on the other hand, into some collision with the law of Moses. As on all such occasions, the Lord referred them back to their own Scriptures, showing that the cause of their difficulty lay in their ignorance of the very books upon which they professed to rest their belief.

It was shortly after this conference with the Pharisees that the interview took place between the young "ruler" and Jesus. The young man, an ardent and exact observer of the Mosaic law, desired to become a follower of Jesus; but upon learning that the perfection of that character demanded the surrender of all worldly possessions, he gave up, for the present at least, his desire in mortification. The sorrowful remarks which Jesus

thereupon addressed to His disciples as to the danger of riches, and their obstacle to the conversion of the soul to God, were probably directed in chief as a warning to the incipient avarice of the unhappy Judas.

The Parable of the Labourers in the Vineyard, which follows, are the last words recorded as having been spoken by the Lord in public previously to His departure from Peræa. When next the narrative is resumed, it is upon the following day, as He prepares, with His disciples and the general body of His attendants and followers, to cross the Jordan into Judæa, at the close of the very last week before that in which it was ordained that He should enter upon His passion before being received into heaven.

The Parable just alluded to appears to belong to the evening of Thursday the 6th of Nisan and 28th of March. The following morning Jesus would cross the ford at Bethabara, and enter the country in which His first preaching had been exercised, but which had persistently rejected His claims, both as a prophet and as the Messiah of Israel.

SECTION III.

BORDERS OF JORDAN. PERÆA. FRIDAY, NISAN 7,
MARCH 29. MORNING.

THE hour had now arrived, and Jesus prepared to set out from Peræa, in company apparently with some of His own friends and kinsmen from the north, who were journeying up in the caravans to keep the feast in Jerusalem. There began now to appear something very marked and peculiar in His manner. Hitherto, except from the time that He had now finally set out from Galilee, His language and actions had been

characterized by much reserve and reticence with respect to the outer world ; but now He had suddenly thrown off all caution and disguise, and seemed resolutely determined to court the very notoriety and consequent danger, to avoid which He had so recently, after the raising of Lazarus, retired to the obscurity and privacy of the little village of Ephraim. As He preceded His disciples with a certain majestic deportment and regal carriage displayed in His demeanour and gait, the disciples, utterly unable to divine His purpose, or penetrate His meaning, began to give way to feelings of amazement and alarm.

Observing the confusion and distress under which they were suffering, Jesus took an early opportunity of revealing to the Twelve the real end and object of His present journey, and the certainty of the result which would attend it. He took them aside, on the first halt of the caravan, and explained to them that He was about to be delivered up to the Sanhedrim, by whom He would be first condemned, and then handed over to the Gentiles ; that by them He would be openly insulted, even scourged, and spat upon ; and that, to crown all, He would be put to death ; but that on the third day after His death He would rise again from the dead. These clear and positive statements of their Master were, however, equally with His former plain declarations upon the subject*, wholly unintelligible to His followers. Simple and unlettered men, and wedded, like all their countrymen, to one settled notion about the kingdom which their Lord (as the Messiah whom they believed Him to be) was about to establish upon the earth, His words fell upon their ears altogether devoid of sense and meaning. They could not understand what Jesus meant ; they divined from His dignified and fearless bearing that He was about to establish a kingdom ; and what His death could have to do with that, they could not tell. They put it aside, therefore, as

* See pp. 32, 34, &c.

something either too remote in its contingency, or containing some allusion too subtle for their understanding, to interfere with their own preconceptions and desires. And this their Lord also knew: nor did He, in His divine wisdom, think proper to remove at present the veil from their understanding. He simply placed His words upon record that, when the time should come, they might remember that He had told them of these things³; but He did not choose so clearly to inform their minds *before the time*, as that any of them might, in mistaken zeal, place any obstacle in the way of the fulfilment of the designs of the Father. Still, whatever may have been the perplexity in which the words of Jesus involved the minds of the disciples, it is perfectly clear that they were convinced that the time was close at hand when He intended to claim His kingdom. Of that kingdom they had but one idea; and, considering the strength of His own Galilæan followers, and the hatred universally⁴ felt of the Roman rule, they did not doubt that a few days more would see Him seated upon the throne of David, amidst the triumphant acclamations of the people.

Some conversation seems to have passed relative to the supposed object of Jesus in now thus publicly and resolutely advancing upon Jerusalem; and the result was the fixed persuasion that this was His intention. The apportionment of offices, therefore, in the new kingdom became at once an

³ John xiv. 29; xvi. 4.

⁴ It is true that there was a party (the Herodians, as they are called in the N. T.) who from interested motives flattered and upheld the line of Herod the Great; but they were numerically few, and consisted for the most part of the Sadducaic sect, which was never popular amongst the great mass of the nation. They were, moreover, indifferent to religion, even amongst the Jews of the day, and therefore regarded with less aversion than their countrymen the rule of the idolatrous Romans. We hear but little of them in the N. T.; a proof that they were insignificant as a party both in numbers and influence.

object of interest and discussion again amongst the Twelve. Foremost on this occasion were the two brethren, James and John, who prevailed upon their mother, Salome, one of the most constant attendants upon their Master, to put forward their joint claims to the chief offices of emolument and trust in His kingdom.

Sadly and solemnly did Jesus reply to the presumptuous demand: without altogether denying their petition, He turned it into a means of trying their faith, at the same time giving them the first intimation of the future which was in store on earth for those who would rise to eminence and distinction in the kingdom of heaven.

It is not to be wondered at that, when the ten other apostles heard of this request of James and John, supported by the supposed influence of their mother, they felt no slight indignation against the brothers for thus attempting to steal an advantage over them, as well for their presumption in making such a request. Jesus, however, summoning them all to His presence, reminded them that their society was based upon altogether different principles from the politics of the world. There was to be a mutual aid, and surrender of all claim to precedence amongst them, where all in the light of their Father were equal in their privileges and hopes; and that, if there was to be any pre-eminence amongst them at all, it must be sought only in the more ready performance of offices of kindness and assistance to the rest. In this, as in all other relations of daily duties, they were to follow the example of their Master, who came not to receive, but to give His ministry for the benefit of the world, even though it extended to the sacrifice of His own life for the salvation of the human race.

OVER JORDAN. MARCH 29.

More than ever abashed, and in silent reverence, the disciples now fell back and followed Jesus, as with firm and dignified steps He led the way before them. The direct route from *Peræa* to Jerusalem led across the fords of Jordan to Jericho, and from thence up the dangerous and rock-girt road which wound ever uphill to the northern slope of the Mount Olivet, and thence across the brook Kidron by the viaduct into the city. Jesus did not purpose an immediate entry into Jerusalem. The travellers by the caravan from the north would naturally seek to reach the city some days before the Passover, over and above the customary period of time, in order to secure lodgings and proper apartments where their different Pascal companies might celebrate the feast. But Jesus had already planned His own movements. In Bethany, at the house of Martha, Mary, and Lazarus, there was ever a home for Him; and the mighty quiet of Olivet, and its garden Gethsemane, afforded Him the means of retreat for prayer and secret commune with the Father, which would be denied Him in the populous and now densely-thronged metropolis. Still, whichever was the bourne for which He was bound, the great and wealthy city of Jericho lay directly across His route. Through its streets He must pass. And accordingly, resuming the journey, He led the way up the long hilly road which for five miles stretched between the fords of Jordan and the second city of Judæa.

JERICHO. AFTERNOON.

On reaching the outskirts of Jericho, amongst the infirm and diseased mendicants who sat by the wayside in hopes of receiving alms from the passers-by, was a blind man who, hearing the tramp of crowds near him, asked what was the meaning of

the assemblage. For Jesus was preceded and followed now by great numbers of the Northerners, who were prepared to support those claims to the throne which they believed He was presently about to put in force. The answer of those nearest to him was that "Jesus of Nazareth" was passing by. The instant the man heard His name, he began to call upon Him, in loud and urgent tones, to have mercy upon him; addressing Him by that name which attested His Royal lineage, "Jesus, *Thou Son of David*, have mercy upon me⁵." It could not be endured, however, that the procession should be stopped, or the ears of the approaching Prince be assailed by the importunate cries of a mendicant; and the people who were walking in the van of the mighty crowd peremptorily desired him to hold his peace. The man, however, redoubled his cries, imploring the "Son of David" to have mercy upon him. As in all such cases, where faith herself was speaking, the ear of the Lord was ever open; and halting at once in His onward progress, Jesus commanded the blind man to be brought into His presence. The word was enough; the man was led to Him upon whom he called.

"What wilt thou that I shall do unto thee?" said Jesus.

And the blind man said,—

"Lord, that I may receive my sight."

And Jesus said unto him,—

"Receive thy sight : thy faith hath saved thee⁶."

The blind man's faith had not deceived him. On the instant his sight returned to him; and as his newly-awakened glance lighted upon the Saviour he had thus openly acknowledged, he fell at once into the ranks of His followers, glorifying God in the person of Jesus for the mercy he had received.

This was, however, not the only miracle of the kind by which this last journey of Jesus was to be signalized. He had

⁵ Luke xviii. 39.

⁶ Luke xviii. 41, 42.

traversed the streets of Jericho, accompanied still not only by His own friends, but by a great number of people (probably inhabitants of the city) who had been attracted and induced to join His retinue for a time by the fame of His own name, and the extraordinary character of His present movements. On emerging from the gates of the town a similar scene presented itself to that which had caused His momentary halt on the eastern outskirts of the place. In the present instance, however, the Evangelist has departed for some reason from his general practice, and recorded the name of the person, "blind Bartimæus, the son of Timæus⁷," who now implored His aid. It is probable, therefore, that the man himself, or his father, possibly both, were in some way well-known persons; and therefore S. Mark, who alone mentions his name, may have done so either as an appeal to the notoriety of the miracle, or from some special reason known to such Christians as had a local knowledge of the circumstances and the place.

The conversation between Bartimæus and the Lord Jesus, and the manner of the miracle, are almost identical with that which has been just represented as taking place on the other side of the city with another sufferer from this same terrible misfortune of human nature. S. Mark, however, to whom we are indebted for the particulars of this second act of mercy, adds two of those little graphic touches with which all careful readers of his Gospel are so familiar. The encouraging words of those who heard the command of Jesus, that he should be brought to Him, and the quick, gladdened action of casting away his outer cloak that he might the quicker make his way to his Lord, are peculiarly touches of S. Mark's observant character⁸. Bartimæus, also, on recovering his sight, at once added himself to the throng of those who followed in the train of Jesus.

⁷ Mark x. 46.

⁸ See S. Mark x. 49, 50.

It is hardly necessary to observe that this singular coincidence of circumstances has always been a favourite subject with objectors to the truth of the Gospel narratives. It will be observed that of the three accounts S. Matthew speaks apparently of *two* blind men being healed as Jesus departed *out* of Jericho (xx. 29, 30). S. Luke speaks of *one* being healed as He entered *into* the city (xviii. 35); and S. Mark also of *one* as He went *out* of it (x. 46). The latter, to give greater precision to his account, even mentions the name of the man, *Bartimæus*. Now, that there should have been blind men sitting by the wayside at both entrance and exit of the town is not only not extraordinary, but almost a natural occurrence to the mind of any one acquainted with the habits of such persons in eastern towns, where ophthalmia and consequent blindness prevail very extensively⁹. Hence, upon this ground, neither account (S. Mark's nor S. Luke's) can be discredited. With regard to S. Matthew, it is supposed that there were really *two* healed as Jesus came out of Jericho, of whom S. Mark has specified only the more important or the better known, viz. Bartimæus. This does not seem the true explanation. I do not see that S. Matthew actually says that the double miracle occurred as Jesus went out of Jericho. He certainly first mentions His exit; but, as frequently happens with this Evangelist, who continually neglects the purely chronological order, he simply takes occasion to observe, before quitting the subject, that Jesus had healed two blind men there. This, too, seems to be Greswell's opinion (vol. iii. pp. 45—50). As to the alleged incredibility that two blind men should, at different places on the same day, have both accosted our Saviour in the same terms, and been healed under precisely similar circumstances,

⁹ "Ophthalmia is, perhaps, more common in Syria and Egypt than any where else in the world, especially in the fig season; the juice of the newly ripe fruit having the power of giving it."—Smith's Dict., Art. "Medicine." vol. ii. p. 301.

there seems, on the contrary, the strongest inherent reason in the narratives themselves for believing the fact. It seems to me the very reason why SS. Mark and Luke have so carefully prefixed a statement of their localities, in order that we might *not confound the two*. And as to the *a priori* improbability of two men employing precisely the same formula of invocation, it is nothing more than what was to be expected, as Forshall (Preface to S. Luke, p. xxvii) has pointed out, of persons who believed in Jesus as the Messiah; and, it may be added, who were aware of the nature of His present progress¹.

The tidings of the arrival of Jesus had now spread far and wide through the town and environs of Jericho; and the crowd of attendants by whom He had hitherto been accompanied was receiving momentarily additions from the now excited populace. Among those to whom He was known by repute there was one person who had long been anxious to see so great and celebrated a Personage, but who, from some cause or other, had never yet found an opportunity of gratifying his curiosity. This man was named Zacchæus; he was a chief amongst the publicans; and therefore amongst his own countrymen a person of no enviable notoriety. The character of Jesus, however, and the nature of His preaching were not strange to him, and he was ardently desirous of obtaining a sight of the Person of One of whom he had heard so much. The crowds, however, were so great, and the people thronged so densely round Jesus as He walked, that, in spite of all his

¹ See Forshall, as above, pp. xxvi—xxviii. I observe that, in our version of the Bible, a paragraph mark precedes the account in S. Matt. xx. 30, as though our translators considered it either parenthetical or supplementary.

On the apparent discrepancy between the accounts of SS. Matthew, Mark, and Luke regarding the healing of the blind men, the reader will do well to consult Davidson's Sacred Hermeneutics, pp. 558, 559.

"Volney says that out of 100 persons in Cairo he has met 20 quite blind, 10 wanting one eye, and 20 others having their eyes red, purulent, or blemished." Kitto, Bibl. Dict., Art. "Blindness."

efforts, Zacchæus, who was a man of little stature, was quite unable to catch even a momentary glimpse of His person. Resolved, however, not to be disappointed of his cherished object, he ran onwards to some distance before the advancing multitude, and climbing up into one of the sycomore trees² which skirted the wayside, took post in patience until the Prince of Peace should pass his place of vantage; for he had learned the route which Jesus intended to take on quitting the streets of Jericho.

The perseverance and growing faith of the man met its reward. Jesus, on arriving at the spot, looked up to where Zacchæus sat eagerly watching His approach; and a thrill of unutterable joy ran through the heart of the chief publican as the unexpected words of grace fell upon his delighted ear: "Zacchæus, make haste, and come down; for to-day I must abide at thy house³." Joyfully did the astonished publican descend from his post and hasten onwards to prepare a suitable reception for his unexpected Guest. The house of Zacchæus was evidently *not in* Jericho. Our Lord had quitted the town some time before; and was some way already on the high road to Jerusalem, when he reached the spot where Zacchæus had posted himself. According to the usual custom of travelling which Jesus naturally followed, it was now probably well advanced in the afternoon of the day, and verging towards sunset. The following day (beginning at sunset on the current day) was the Sabbath. Hence our Lord desired Zacchæus to "*make haste*," as it would be necessary to reach his abode before the setting-in of the Sabbath at six o'clock.

² *Ficus Sycomorus*, a tree having leaves resembling those of a mulberry-tree, and therefore affording a thick shade. See Amos vii. 14, where the marginal reading is a *Wild Fig*. As Amos, however, was a dresser of these trees, and there are only two edible species of the *Ficus*, the tree was evidently one of value in Palestine.

³ Luke xix. 5.

The expression, too, which Jesus employs seems to intimate that He purposed abiding at the house certainly that night, and, by consequence, the greater part of the following day. Upon hearing the expressed intention of Jesus, a considerable murmuring arose among the crowds of His followers; for the profession of Zacchæus was, as is well known, of evil repute, and not altogether undeservedly so, amongst the Jews. From various causes, therefore, the great mass of the people now fell away, partly because of the growing lateness of the day, partly because they could not follow Jesus into the house. The greater portion of the *caravan* were probably already some way on their road to Jerusalem⁴.

HOUSE OF ZACCHÆUS. EVENING.

At the house of Zacchæus, then, Jesus abode that evening and night. The people dispersed, complaining, between surprise and indignation, "that He was gone to be guest with a man that was a sinner⁵."

The groundwork of the Parable which the Lord spoke upon this occasion was peculiarly suited to the Jewish people, so long accustomed to that Herodian dynasty whose power was

⁴ According to the Itinerary of Antoninus, the distance from the Jordan to Jericho was five Roman miles, and from Jericho to Jerusalem eighteen miles. Josephus places the whole distance at 210 stades (= 60 + 150), or twenty-six miles and a quarter (pp. 281, 282). From the Jordan to Bethany was twenty-four miles and a half.

⁵ Luke xix. 7.

Burgon (on the restitution of Zaccheus) has the following from Williams:—"The expression seems to denote that his gains had been comparatively innocent, in an occupation proverbial for extortion, else how could he restore fourfold out of the remainder?"

Properly speaking, the fourfold fine was only in the case of one convicted of theft, who had made away with the property. In the case of voluntary confession, restitution of the principal with one-fifth addition, or twenty per cent., was all that was enjoined by Numbers v. 7.

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Incarnate God, is merely to say, that they did not then know what only Revelation itself has acquainted the minds of men with, namely the mystery of the Incarnation. But that they were well aware that they were putting to death the greatest Prophet the world had ever seen, and that that Prophet was in some sense (the exact import of it they could not at the time comprehend) the Son of God⁹, is placed beyond a doubt by the very facts and words of the historical Scripture. The whole secret of this opposition was personal. They hated Jesus with the ferocity of detected and exposed villany and imposture. Had Jesus offered to head the people in an insurrection against the Roman power, they would have originally acquiesced in His pretensions, sure as they were of His being possessed of the confidence of that hardiest portion of the population from whom their military ranks would be most abundantly and efficiently supplied. And they would not have doubted of the success of their own claims to office and power under the new and native dynasty. Disappointed ambition and wounded self-love, therefore, exasperated their minds when they became thoroughly convinced of the nature of the part which Jesus seemed determined to play. Their feelings and conduct in this respect are easily to be understood. It would have been extraordinary indeed, had they acted otherwise.

SATURDAY, NISAN 8, MARCH 30. EVENING AFTER THE SABBATH.

Late in the evening of Saturday then, that is, when the Sabbath was drawing near to its close, or it may have been when sunset had just taken place, Jesus set forth from the house of

⁹ For if they did not understand His words (S. John v. 17) in a sense far above, and quite different from, that in which every Jew was (and every Christian now is) a child, or son, of God, they would not have attempted to stone Him. See particularly S. John viii. 38—55.

Zacchæus, and journeyed to Bethany. It would very probably have been as late as seven or eight o'clock in the evening, and therefore after the first day of the week had begun some little time, when He reached the home of Martha. His arrival was, as we have seen reason to believe, fully expected. Some of His disciples may have come with him from the house of Zacchæus, others may have had abodes in Bethany itself, to which they had repaired when their Master claimed the Publican's hospitality, owing to want of sufficient accommodation. But, under any circumstances, there can be no doubt that there was room and welcome for them where He now was, and that an unusually sumptuous banquet had been prepared for His reception. And this supper, provided apparently at a much later hour than was customary, except on special occasions, becomes for ever memorable when it is considered that on this evening, and in this house, was matured the design which humanly brought about the redemption of the world.

BETHANY. HOUSE OF MARTHA.

At that supper Martha, as the ostensible hostess, took upon herself the duty as well as the privilege of waiting upon her honoured Guest. Of her brother Lazarus it is pointedly remarked by the Evangelist, that he "was one of them that sat at meat with Him¹." And this record seems designed to attest that the resurrection of Lazarus was no mere fiction, that he who occupied his place was no phantom of the imagination, but a real living man, the same that he had been before his death, in the capacity to fulfil all the functions of an actual and veritable humanity.

In the course of the banquet the other sister, Mary, took a

¹ John xii. 2. Ebrard (p. 368) thinks, but surely without sufficient grounds, that this fact is enough to show that Jesus was not in the house of Lazarus. The *house* may not have belonged to Lazarus, but, as we have seen, the brother and sisters probably lived together (see p. 67).

bottle of precious perfume of oil of spikenard, the most costly known, and, coming behind the couch whereon Jesus reclined, she poured it partly upon the head, partly upon the exposed feet, of her Lord. This, it will be observed, is the second instance of a similar action being performed (according to the testimony of the Evangelists) in token of respect, or reverence, or adoration. It was, in point of fact, by no means so unusual a circumstance as it is sometimes represented and imagined to be. The habits of the country required the bathing of the feet with water, at least after the long fatigue in walking sandal-shod in the hot dusty roads, exposed to the heat of a Syrian sun; and the effect of bathing them with an aromatic confection must have been especially refreshing. And in the case of a distinguished visitor, so far from the anointing of the head with perfume being an unusual action, the omission of such an act was evidently regarded in the light of an incivility or studied slight. For, as we have already seen, our Lord reproached the Pharisee Simon with his neglect upon that very point².

In the present case, the costliness of the perfume employed gave rise to some acrimonious discussion as to the waste of so valuable a product upon so apparently unmeaning an object. The chief objector was Judas the son of Simon, as he is here distinctly called, generally known as Judas Iscariot—possibly from the town of Kerioth³, where either he was himself born, or his family resided. He was the treasurer of the little company; and, as such, had opportunities of peculation which he seems gradually to have given way to, though unsuspected by his brethren, until the course of events led them to look back upon his previous conduct, and brought to light many things which, till then, they had been either ignorant of, or unable to explain⁴.

² Luke vii. 46.

³ See Joshua xv. 25. Jer. xlviii. 24. 41.

⁴ This seems to be the fair inference from S. John xii. 6.

It is difficult to understand how that condition of Judas's mind could have arisen which led him to contemplate and carry out the design which he now began definitely to entertain. It is quite impossible that a man could have been accustomed, as he had been, for so very many months to consort on such intimate terms with a person such as Jesus was, to feel the influence of His character, to experience the effect of His wondrous conversation and personal demeanour, without having, to some extent, his own evil tendencies corrected, his general character purified, and gaining some deeper insight into the things of God, and the nature of his Master's mission. But, strange as the fact may psychologically appear, even the petty opportunities which his position offered him of gratifying his favourite vice seem to have been too great for his powers of self-control. He probably had felt that, whatever might be the blindness of his brother Apostles, the eye of his Master was open to his misdeeds; and it needed only the gentle rebuke which he received upon this occasion to cause his long-smouldering feelings of suspicion and growing hatred to burst into a flame. The time was not yet, however, quite ripe for the execution of his project.

The complaint of Judas, who seems to have led away for the moment some of the other disciples with him, was, that the waste was not only purposeless, but culpable, inasmuch as it would have been better to have sold the perfume, which would have fetched something like ten pounds^a of English money, and to have given the proceeds to the poor. The rebuke of Jesus goes a long way to show that purely utilitarian views are not always or only commendable, and that money may be legitimately expended in the honour and service of God in other ways than that of simple almsgiving, under whatever shape

^a More exactly, taking the Denarius at 9½*d.* of our money, 9*l.* 13*s.* 9*d.*

or guise it may be bestowed. Jesus, however, rebuked the hypocrite Judas, in order to prove to him that He penetrated the real meaning and object of his remonstrance, and proceeded to show that, so far from being censurable as an act of waste, the conduct of Mary was deserving of that approbation which He declared should be rendered to her wherever, in the whole world, the Gospel should thereafter be preached. In order to explain His words He set before His disciples, and the whole of the assembled guests, the true nature of the action she had just performed. It was, He said, "for His burial;" in other words, she provided for Him by anticipation that embalming which the circumstances of His death would preclude Him from receiving in the customary manner⁶. It is probable that Mary herself was not conscious of the meaning which her Lord thus attributed to her act. It was His gracious condescension which bestowed this character upon her deed of piety which He thus accepted and hallowed before the world. His words were, however, for the time, no doubt, an enigma to His hearers, just as His former declarations on the subject had been.

It still remained for the event to explain the prophecy.

⁶ See below, *in loco*.

CHAPTER II.

COMPRISING A PERIOD OF THREE DAYS, FROM THE MONDAY
TO THE WEDNESDAY IN PASSION WEEK, I. E. FROM THE
10TH TO THE 12TH OF THE MONTH NISAN (APRIL 1—3),
INCLUSIVE, IN THE YEAR A.D. 30.

ORDER OF EVENTS.

SECT. 1.—Regal entry of Jesus into Jerusalem and return to Bethany in the evening of Monday.

SECT. 2.—The Barren Fig-tree, and second cleansing of the Temple on the Tuesday—Disputations in the Temple with the Herodians, Pharisees, and Sadducees.

SECT. 3.—Final departure from Jerusalem—The great Prophecy on the Mount of Olives—Judas covenants with the Sanhedrim, Wednesday.

SYNOPTICAL ARRANGEMENT.

S. Matt.	S. Mark.	S. Luke.	S. John.
xxi. 1—16	xi. 1—11	xix. 29—44	xii. 12—19
...	..	...	20—36
18—22	12—14	...	...
...	15—19	45—48	...
...	20—26	...	...
23—32	27—33	xx. 1—8	...
33—46	xii. 1—12	9—19	...
xxii. 1—14	...	...	...
15—22	13—17	20—26	...
23—33	18—27	27—40	...
34—46	28—37	41—44	...
...	38—44	45—xxi. 4	...
...	...	...	37—50

S. Matt.	S. Mark.	S. Luke.	S. John.
xxiii. 1—39	...	...	...
xxiv. 1—13	xiii. 1—13	xxi. 5—19	...
14—28	14—27	20—33	...
29—44	28—37	34—36	...
45—xxv.—46	...	...	...
xxvi. 1—5	xiv. 1—2	xxii. 1—6	xii. 10—11
14—16	10—11	...	...
...	...	xxi. 37—38	...

SECTION I.

BETHANY. SUNDAY, NISAN 9, MARCH 31.

JESUS had not been long in the house of Martha when the little village of Bethany became thronged with visitors from Jerusalem. The people who had come up, as above-mentioned¹, from the north brought the news into the city that Jesus had arrived, and was for the present to be found at Bethany. The consequence was that great numbers of persons flocked to the village in the hope of gaining a sight of the Prophet of Galilee who had so recently worked that mighty miracle of raising a dead man from the grave. There was now the opportunity of seeing not merely Jesus Himself, but the *very person upon whom the miracle had been wrought*; and therefore it is not to be wondered at that so many persons availed themselves of this great opportunity, the first which had presented itself since the actual occurrence of the miracle.

If there had been any hesitation in the minds of the Pharisees up to this moment as to what course they should pursue, supposing they should succeed in getting Jesus into their power, it was entirely removed by the circumstances which followed. The death of Jesus was finally determined upon; and the same resolution was passed in the case of Lazarus also,

¹ See pp. 101, 102, 111.

as being the cause of that formidable defection of the people which was hourly increasing in extent. For the actual living presence of him who had been dead and had lain in the grave four days, now restored to the world by the power of Jesus, was too stupendous and convincing a testimony of His divinity to be withstood by any but those who had their own reasons for refusing their assent to the truth.

The visits of these persons to Jesus, and the interviews which must have taken place between them, would occupy the greater part of the *first* day of the week. On the Monday Jesus was about to claim His kingdom, and to make His public entry into the city of Zion, wherein stood the Palace "of the Great King²." The visits of the people who resorted to Bethany on the previous day were therefore singularly appropriate to the coming event, for most of these persons had taken up a temporary residence at the village, whence they formed a kind of guard of honour in escorting Him into His own city.

BETHANY. MONDAY, NISAN 10, APRIL 1.

The Monday preceding the day of the Passover was the day of the "Procession of the Lambs;" that is to say, it was the day on which the lambs which were to be slaughtered for the Feast of the Passover were driven into the city in order to be kept up, in accordance with the Mosaic injunction³, until the fourteenth day of the month. On this day, then, it was that the Lamb of God made His entry into Jerusalem, where during the daytime He would henceforward be until the hour when He should be put to death as the true Paschal Lamb, "slain from the foundation of the world⁴." One last chance of life, one final opportunity⁵, should be given to the once chosen people of God to acknowledge their King; and then, if they refused,

² Ps. xlviii. 2, 3.

⁴ Rev. xiii. 8.

³ Exod. xii. 6.

⁵ Luke xix. 42.

the vineyard must be taken from them and given to others⁶. On this last Monday morning, therefore, Jesus, having previously acquainted His disciples with His intention, prepared for His prophetic entrance into Jerusalem. Calling to Him two of His apostles (we can scarcely doubt they were Peter and John), He desired them to go into the village which lay just opposite to them. What this village was we have at present no means of knowing. Our acquaintance with the topography of Jerusalem and its environs is even yet too limited and too uncertain for us to fix accurately any of the localities. He was at the moment close to "Bethphage⁷ and Bethany⁸," according to the express observation of all the three Synoptists. According to the previous account of S. John, which deals the most explicitly with the supper at Bethany, it was from that place that He set forth on His progress to Jerusalem. It seems probable that, if Bethphage and Bethany were distinct villages, they were at least immediately contiguous in their outskirts; and perhaps Bethphage, although lying to the north-west of Bethany, is mentioned first in order by the three Evangelists, as being reckoned from Jerusalem as the centre. It may have

⁶ Mark xii. 9. Luke xx. 16.

⁷ "Of the village of Bethphage no trace exists. In coming from Jericho our Lord appears to have entered it before reaching Bethany. (Matt. xxi. 1. Luke xix. 29). And it probably, therefore, lay near to the latter, a little below it towards the east. Of course it could not well have been where Abu Dis now stands, and still less on the spot which the monks assign to it, half way between Bethany and the summit of the Mount of Olives, where there is nothing to show that a village ever stood."—Robinson, *Bibl. Researches in Palestine*, vol. i. p. 433.

This, however, is among the points which, it may be hoped, the present expedition to Palestine may be expected to clear up.

"Mount Olivet, besides its abundance of olives, is still sprinkled with fig-trees. Bethphage possibly derives its name from this circumstance" (i.e. House of Figs).—Sinai and Palestine, Stanley, p. 422. See also p. 187, note.

⁸ Matt. xxi. 1. Mark xi. 1. Luke xix. 29.

been, then, to Bethphage, lying a little out of the direct route, on the right of the road which led over Mount Olivet, and perhaps opposite to them as they looked from the front of Martha's house, that Jesus sent His two disciples with instructions that at the very entrance of the place they would find an ass tied, and with her a colt upon which, added the Lord, "never man had yet sat⁹." He desired them to at once untie the halter, and bring them to Him. He added, that they would be questioned as to their object in so doing, but that upon their replying, "The Lord hath need of them," no objection would be raised. The disciples obeyed the word of their Master, and the result corresponded exactly with His words. They found both the colt and its dam tied by a doorway just at the very entrance of the village, "in a place where two ways met¹." As they were in the act of untying the halters, the owners of the animals, who happened to be standing by, asked them what they meant by loosening the colt. On the disciples replying in the words they were bidden to use, they immediately gave permission for them to be taken².

They brought, therefore, *both* the animals to Jesus; and, uncertain which of them He meant to use, the disciples stripped off their outer cloaks, with which they made a kind of padded saddle, and laid them upon the backs of both, that their Master might take His choice. But they did not yet know the prophecy of Zechariah³, or rather they did not comprehend its application, that their King should come "riding upon an ass,

⁹ See Deut. xxi. 3. Such animals were considered especially "clean," and fit for sacred purposes and use.

¹ It should be observed that this is one of those graphic touches with which the Gospel of S. Mark abounds, proving incontestably that he must have had his account from *one of the two who had been sent there*. Mark xi. 4.

² This is one of the occasional intimations which meet us in the N. T., of disciples known to Jesus who were not among His immediate followers, and therefore unknown to the Apostolic body. See also S. Mark ix. 38—40.

³ Zech. ix. 9.

even a colt, the foal of an ass⁴." Upon the colt, then, the King of Glory mounted, and prepared to set forth upon His Royal progress to Jerusalem. Then from Bethany and Bethphage, and all the neighbourhood where they had sought shelter the previous night, issued forth the multitudes that had come on the first day of the week to behold in Him who had raised Lazarus from the dead the Hope and the Messiah of Israel. Many hastened onwards to spread their cloaks upon the road to make a carpet for the procession of their Prince⁵. Others were already busy cutting down the tender branches of the palms that grew along the wayside, which they hastily wove into mats⁶ and laid along the way. Many, again, cut down single boughs of green, with which to make a skirting for the roadside as He went. But these were not all who on that great day formed the escort of the Prince of Peace. News of His intention was carried early into the city, and a vast concourse of the people, roused to the height of religious enthusiasm, poured out to join

⁴ This is, of course, the true rendering of the original, so that the silly cavils of objectors fall to the ground at once. The words *ἐπάνω αὐτῶν* (Matt. xxi. 7) manifestly refer to the garments which had been laid upon the colt. If, however, any one is disturbed by the apparent grammatical connexion of *αὐτῶν* with the ass and the foal, he may consider the following passage:—"And provide them *beasts* that they may set Paul on" (Acts xxiii. 24).

⁵ This was a customary method of showing reverence to a personage of exalted rank, and was not, as we know, confined either to the east or to ancient times. A remarkable instance of the custom is given by Robinson (vol. i. p. 473, 3rd edition), when the inhabitants of Bethlehem came to beg assistance of the English Consul.

When Jehu was anointed king over Israel, the captains "hasted and took every man his garment and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is King" (2 Kings ix. 13).

⁶ Such seems the meaning of the term *στροιβᾶδες* (= *στροβᾶδες*) used by S. Mark (xi. 8) in his narrative of the entry. Liddell and Scott, however, in their *Lexicon* (v. *στροβᾶς*), give the meaning as a kind of carpeting formed of the leafy boughs: "A bed of straw, rushes, or leaves—hence a mattress."

in the mighty procession. Over the valley of Kidron⁷ and up the western slope of the hill they streamed, a dense and ever-increasing throng of men and women and children. Not a palm that grew on Olivet but bore for many a day the mark of that morning's human tide. Tearing down the boughs as they went, the hill-side seemed in motion—a moving grove of palm-branches—as Jerusalem went forth to praise the Lord, and Zion to praise her God⁸. As the advancing body of disciples from the villages of the east began the first descent of the Mount of Olives, animated by a common and sudden impulse of enthusiasm, they began to raise their voices in one grand and jubilant hymn of exultation. And now the two great streams⁹ met and eddied in the full tide of triumph round their Great Head, as one and all joined in the Song of Zion,—

“Hosannah to the Son of David;
 Blessed be the Kingdom of our Father David;
 Blessed be the King of Israel that cometh in the name of the Lord;
 Peace in Heaven, and glory in the highest.
 Hosannah¹!”

And with exultant shouts, thus the myriads of Jerusalem and

⁷ This is the Hebrew name. In the Greek Gospels it has become changed into Kedron, from some popular error perhaps as to the origin of the name. *Kedron* means Cedars.

⁸ See Ps. cxlvii. 12.

⁹ In reference to the apparent differences in the accounts of SS. Luke and John, Forshall observes (*inter alia*) that “S. Luke was thinking of the kingly progress now approaching its conclusion; S. John, of the sacred truth which, as he had afterwards discovered, those acclamations involved. S. Luke alone describes the spot where the salutations of the disciples began to be heard, the desire of the Pharisees that the disciples should be silenced, and our Lord's reply, as well as His lamentations over the city when He came into full view of it. S. John supplies the allusion of the crowd to the raising of Lazarus, the alarm of the Pharisees at the reception given to our Lord, and their feeling that the steps hitherto taken by them had been wholly ineffectual.”—Forshall, Pref. to S. Luke, p. xxxii.

¹ I have ventured to incorporate together the various notes of praise preserved by the Evangelists.

Galilee surrounded Him who, still "meek and lowly," with the majesty of the King in His aspect and bearing, and the humility of the prophet in His state², slowly rode up the hill to the spot whence first the full view of the city bursts upon the approaching traveller's eye³. There were, however, mingled with the immense multitude of His adherents some of the Pharisaic body, who had been attracted by motives of curiosity, and to whom the exulting strains of the people gave matter of offence. They saw in the tenour of the language in which they thus heralded their Lord a too plain admission of His Messiahship⁴; and partly from their own repugnance to His claims, partly owing to a belief that the people were actually investing Him with the attributes of Divinity itself, they desired Jesus to rebuke His disciples for their over-forward and presumptuous zeal. He, on the contrary, rebuked these obstinate and unbelieving men for their hardness and blind resistance to the truth, when they would check the faith of those who saw deeper and believed more truly than themselves. "I tell you," said He, "that if these should hold their peace, the stones would imme-

² This seems to be the double meaning of this triumphal entry of Jesus as described by Zechariah ix. 9.

³ For the route which Jesus on this occasion took, the following passage from Dean Stanley's work is full of interest:—"Three pathways lead—probably always led—from Bethany to Jerusalem: one, a long circuit over the northern shoulder of Mount Olivet down the valley which parts it from Scopus; another, a steep footpath over the summit; the third, the natural continuation of the road by which mounted travellers always approach the city from Jericho over the south shoulder, between the summit which contains the tombs of the prophets, and that called the "Mount of Offence." There can be no doubt that this last is the road of the Entry of Christ, not only because, as just stated, it is, and must always have been, the usual approach for horsemen and for large caravans, such as here were concerned, but also because this is the only one of the three approaches which meets the requirements of the narrative which follows."—*Sinai, &c.*, pp. 190, 191.

⁴ On the belief of the people that the Kingdom of God was about to be manifested at this festival, and that was the real meaning of the "Hosannah," see Dr. Jackson on the Creed, Book viii., c. xix. pp. 213—218.

diately cry out⁵." The signs of His advent were indeed so patent, that if man should refuse to see them, the voice even of inanimate nature might be expected to put his unbelief to shame.

He had now reached that spot upon the second acclivity of the hill whence, as the road turns to the northwards, the magnificent view of the holy city, as it then stood, for the first time became visible in all the glory of its beautiful site, crowned by that gorgeous temple whose polished marble walls rose in dazzling whiteness, terrace upon terrace, in the clear and cloudless atmosphere of Palestine. "Beautiful for situation, the joy of the whole earth, was Mount Zion, on the sides of the north, the City of the Great King⁶."

Jesus paused; and the procession halted, as the Saviour of the world fixed His earnest, loving gaze upon the fair view outstretched before Him. As He gazed, and the beauty of the scene became contrasted in His mind with the wickedness of the people—that fair exterior covering the sins of those that dwelt within its hallowed precincts, dead bones within a whitened sepulchre—the thoughts of all that was so soon to come upon her rose within His divine soul; and for the second time in that holy life the tears filled and overflowed His eyes. Not for Himself, but for her and for her children, did the Saviour weep, as the inward eye pierced through the veil of the future, and He beheld the wrath of the Father taking the vineyard from the husbandmen whose wickedness was so soon about to kill the heir. That day was the last of her oppor-

⁵ A kind of proverbial expression seemingly; so Habakkuk: "For the stone shall cry out of the wall, and the beam out of the timber shall answer it" (Hab. ii. 11).

⁶ Ps. xlviii. 2. This is the A. V. translation. That in the Book of Common Prayer stands thus:—"The hill of Zion is a fair place, and the joy of the whole earth: upon the north side lieth the city of the Great King."

tunities; and He knew that she would reject it. The compassion of the Son of Man found vent at length in words of deepest sorrow and most touching tenderness.

JERUSALEM.

But while all this scene of enthusiasm and rejoicing was passing on the hill of Olivet, what was the state of things within the walls of Jerusalem herself? What was the effect upon the Pharisees, as they saw the multitudes, whom no entreaty nor persuasion could restrain, pouring forth to meet the hated Jesus? What thought the strangers who, from all parts of the then-known world⁷, had by this time come up to keep the Feast? and with what feelings did the lordly Roman regard this strange excitement among the people he held under military rule?

Too well did the Pharisees know the cause of all this unwonted agitation. Lazarus had died and been buried, and had lain four days in the grave where, as all men knew, his body had by that time seen corruption. Yet, by the power of His word, and at the bidding "Lazarus, come forth," that mouldering corpse had started instantly into life again, and come forth once more to mingle in the joys and sorrows of human existence. And there was no gainsaying the mighty truth. Many a man in Jerusalem had been witness of the awful event, for the family of Lazarus were rich, and had many friends⁸; and many who had gone to mourn with Martha and Mary had seen their sorrow turned into joy; and, seeing, had themselves believed⁹. It was the spread of this great miracle

⁷ Acts ii. 5.

⁸ For the indications of their being in at least easy circumstances, such as the possession of a family vault, the means of giving large entertainments, and the use of costly perfumes, see Smith's Dict. of the Bible (art. Lazarus), and Trench on the Miracles, p. 413.

⁹ John xi. 19. 33. 45.

by those who bare record of it¹ which caused the exultant exodus of that morning; and the Pharisees in their council could but confess their own confusion and helplessness in the matter. As they looked from one to another in vain search for means to stem the tide of the popular feeling, the words involuntarily escaped, "Perceive ye how ye prevail nothing? behold, the world is gone after Him²!" And now the whole city was agitated, for the streets became filled with the returning multitude; and, as Jesus rode slowly by, surrounded by the masses of the people, the foreign Jews, and they to whom His person was as yet unknown, began to ask the meaning of this strange and unwonted excitement. "Who is this?" was the question that rose to many a lip, and from one and all that walked with Jesus came the same reply, "THIS IS JESUS, THE PROPHET OF NAZARETH OF GALILEE."

And what thought the Roman, as from the lofty summit of Antonia³ he marked the fermentation of the throng beneath? From that high watch-tower the eye of the look-out could range over house-top and temple terrace, and across the valley of Kidron to the hilly range beyond. But the sentinel stood idly resting upon his spear: the arms might be ready in the courts below, but the soldier would scarce quit his dice or quoit to gaze upon Jewish crowds. One eye alone might have marked with aught of deeper interest the waves of human life beneath, or penetrated in any way the meaning of the scene he witnessed.

Pontius Pilatus, the Roman governor of Judæa, was a member, either by descent or adoption, of the old house of the Pontii, who traced their descent from C. Pontius Telesinus, the

¹ John xii. 17, 18.

² John xii. 19.

³ Of this lofty stronghold Tacitus, in his admiring description of Jerusalem, says "*Alia intus mœnia, regiæ circumjecta: conspicuoque fastigio turris Antonia, in honorem M. Antonii ab Herode appellata.*"—Hist., V. c. xi.

general of the Samnites who lost his life in the social war against the Romans, B.C. 82⁴. Pilate, as he is generally called by modern Christians, had been appointed Procurator, or Governor, of Judæa, in the year A.D. 26, by the Emperor Tiberius; and had consequently held the office now for a little more than four years. Judæa itself was an *Imperial Province*; that is, its revenue belonged to the Roman Emperor, as part of the privy purse. The office of procurator, therefore, was in great measure a fiscal one; but, as representing the Emperor himself, the governor, although for general political purposes subject to the præfect, or proconsul, of Syria, possessed the power of life and death, which did not, in effect, belong to his superior officer. On the reduction of Judæa, upon the death of Archelaus, to the condition of a Roman province, the power of judging in capital cases passed away necessarily out of the hands of the conquered people. For, in accordance with Roman practice, imperial law superseded all local or national judicature, except in so far as regarded ordinary civil cases. In these, as in respect of all religious usages and institutions, the conquered races were left to the free exercise of their own national practice. For the Roman mind and tendency of thought were far too syncretic to disturb in such matters the existing sentiment and belief.

The Governor's house and place of residence was ordinarily in Cæsarea; but on the occasions of the great feasts it was his custom to repair in person to Jerusalem, in order to be present in case of any sudden and unforeseen outbreak amongst a people of so fanatical and excitable a temperament. On these occasions he was accommodated with a residence in Herod's palace⁵, which may be conjectured to have lain somewhere to the west of the tower of Antonia. In Herod's palace,

⁴ Smith's Dict. Bible: do. Rom. Biog.

⁵ Joseph. B. J., ii. 148.

then, sat the Roman Governor on the morning of the entry into Jerusalem. There was no attempt on his part to interfere with the movements of the people. If he heard of Jesus being saluted as King, still he saw that the point to which the masses converged was the *temple*, and not the regal palace, where he himself was sitting; and he set down the whole demonstration, truly enough in a certain sense, as arising out of some "question of their law." It is a matter of much importance to observe the conduct of Pilate on this occasion, for it sheds great light upon the part which he afterwards took in the defence of Jesus when brought before his own tribunal. The proceedings of this Monday morning must have been perfectly well known to him; and yet, when Christ was arraigned before him, and afterwards (on his own sending) before Herod Antipas, upon the charge of making Himself a King, they both treated the accusation with ridicule.

On His entrance into Jerusalem, Jesus went into the Temple; and thither, attracted by the fame of His arrival, thronged the lame and the blind from all parts of the city; and He laid His healing hand upon them all. The sight of these wonderful works now performed before their very eyes redoubled the enthusiasm of the multitude, and excited anew the exasperation of the priests, who were enraged at hearing even the children crying out in the general hymn of praise, "Hosanna to the Son of David⁶."

It was now verging upon eventide, and the sun was upon the point of sinking behind the western hills. The darkness of

⁶ The exasperation of the Priests and Scribes here specially noticed by S. Matthew may perhaps be explained upon the supposition that these "children" were the catechumens of the law, who thus went in the face of their instructors to acknowledge Him whom they denied. Sepp thinks they were the virgins and youths employed about the Temple service, but Lange observes that these would have been immediately checked by their masters. See Lange, ii. 279.

evening was at hand ; and with His usual habit of drawing His lessons, or pointing the warnings of Heaven, from the outward circumstances or aspect of nature, Jesus closed His work for the day with that beautiful allegory which both Isaiah⁷ anticipated by the Spirit in the Old Testament, and S. John⁸ applied afterwards in the New. Warning them to avail themselves of the signs of the times, which would sufficiently answer their question, had they but faith to read them aright, Jesus brought the ministry of the day to its conclusion. "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you : for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light⁹."

The last words were spoken ; the sun of this earth was passing away from the view, and the shades of evening drawing in upon the face of the land ; and, with the setting of the sun, the Light of the World passed away from the Temple and the city, and retired with the Twelve to Bethany.

The public ministry of Jesus was well nigh concluded¹.

SECTION II.

BETHANY TO JERUSALEM. TUESDAY, NISAN 12. APRIL 2.
MORNING.

THE transactions of the two days which follow comprise the last two visits of Jesus to the Temple, and the utterances of His great and terrible denunciations of woe against the obduracy of the people. With the final prophecy of the destruction

⁷ Isa. iv. 2.

⁸ John i. 5. 7—9.

⁹ John xii. 35, 36.

¹ The words ἐκρύβη ἀπ' αὐτῶν are meant to designate only His withdrawal from public labours.

of Jerusalem, and His own return to judgment, He brought to a close all the preliminaries of His Passion.

On returning into Jerusalem, on the morning of the Tuesday in this final week, as He passed along the usual route over Olivet, He was hungry from the effects of long watching and prayer on the preceding evening². By the roadside, at some little distance off, stood a fig-tree—one of the many which from their abundance in that neighbourhood occasioned the name of *Bethphage*, or the House of Figs, as *Bethany* derived its name from the dates which flourished by it. The particular fig-tree in question differed from its fellows in that, at that early period of the year, it was already in full leaf. The "*time of figs*," that is, of the ripening and ingathering of the crop of fruit, was not yet, it is true; for the season of the fig-gathering was not until summer, and it was now but the beginning of April. Still, from some unusual cause, this one tree offered a promise of fruit even at that early season of spring, for the fig-tree first forms the fruit, and afterwards gradually puts forth its leaves. The sight of a tree, therefore, now in full leaf would naturally suggest the belief that it must possess fruit, and that the fruit must be at least approaching maturity, if not already ripe. Jesus approached the tree, which proved to be wholly barren and destitute of fruit. Fit emblem was it of that Jewish nation which, in the full possession of all the externals of religion, afar off appeared to the outward eye all that could be desired, even putting forward pretensions such as no other people ever ventured to make. But it was but an outward show; they bore no fruit; the tree of Judaism was utterly corrupt, if the proverb were true, that men, like trees, should be known by their fruits. Like the barren fig-tree, they knew not the time of their visitation, and their season was not.

Halting by this tree of false pretence, the disciples, long

² See S. Luke xxi. 37.

used to watch and note with anxious care every word and act of their Divine Master, now listened to words of solemn and melancholy meaning, the true significance of which, as in many another case, they were not able fully to comprehend as yet. Jesus spoke to the unfruitful tree, and the words He spoke sank deep into the minds of His hearers³, to be remembered in after-time. "No man eat fruit of thee hereafter for ever!" Through the doomed plant the Creator's words arrested the principle of life, the soil refused its nourishment to the roots, the leaf no longer drank in the renovating influence of the air, the sap died out in the stem as the sustaining power of Heaven was withdrawn, and from the moment of the curse the green tree gradually shrank into the dry, fit emblem of the Tree which the Lord planted⁴, but on which, *for three years*, He had been vainly seeking fruit⁵.

The disciples heard the words of Jesus, but they did not stay to witness their effects; they only knew that the fig-tree would bear no more fruit; beyond this they did not think to witness any momentary result, and they followed their Master as He continued His walk into Jerusalem.

JERUSALEM. IN THE TEMPLE. MORNING.

Arrived in the city, the first act of Jesus seems to have been to proceed at once to the Temple, where thus at the close, as formerly at the commencement, of His Ministry He proceeded to purify it from the abominations which the rapacity of the Jews and their contempt for all foreigners had brought upon it. He drove out all whom He found trafficking in the outer courts—the buyers and sellers of pigeons and doves, overthrew the tables of the money-changers⁶ and the seats of the dove-

³ Mark xi. 14.

⁴ Isa. v. 2. Jer. xi. 17.

⁵ Luke xiii. 7.

⁶ The traffic of the money-changers was a perversion of the permission

sellers, and prohibited any person from carrying any vessel, under the pretext of a short route, across the precincts of the Temple. All this was done, no doubt, by the disciples under His own immediate directions; for, besides the Apostles and those other of His disciples who at Bethany and in Galilee are known to us by name, there were many undeclared believers, even among the priests and higher parties in Jerusalem⁷, who witnessed His acts with secret satisfaction. The portion of the Temple which Jesus thus vigorously cleared of its profaners was, of course, the "Court of the Gentiles," for in that part only were such transactions permitted, even by the priests. By the action of thus cleansing the outer court Jesus signified to all the Gentile worshippers there, as well as to the Jews, who looked down even upon proselytes with contempt, as aliens from God's own heritage, that *every* part of His House was holy and consecrated to His service; that the words of the Evangelical Prophet were strictly and exactly true, that "His house should be called *of all nations* the House of Prayer⁸;" but that they had converted it by their habits of robbery and extortion into "a den of thieves⁹." The result of the fearless language of Jesus was the exasperation of the already bitter feelings of the priests and scribes to such an extent that, but for their fear of the crowds of people (consisting no doubt in great part of these very Gentile proselytes, and of His own

given in Deut. xiv. 24—26. This would seem to apply also to the carrying of vessels through the Temple. The object of the money-changers' tables being in the Temple seems to have been to exchange the foreign or worn coins tendered for redemption of vows, offerings, and such purposes, for others of full weight, which alone would be accepted by the Priests.

⁷ Such of course were Nicodemus, Joseph, the family of Lazarus, and others whose names perhaps are to be found in the Book of the Acts.

⁸ Isa. lvi. 7. Jesus thus points to the fact that Gentiles, as well as Jews, had a rightful interest in the Temple on their belief.

⁹ Matt. xxi. 13. Mark xi. 17. Luke xix. 46.

usual teaching of the crowds who thronged Him daily on these occasions, than they came to Him, demanding to know by what authority He did such things ; and whence He professed to derive that authority¹?

Jesus retorted upon these men with a counter question. Was the baptism of John of Divine or merely human origin and sanction? Baffled and confused, they replied that they could not tell. The alternatives were either to confess their own inconsistency, or to run the risk of rousing the animosity of the people, who believed in John as a Prophet. Upon this confession of religious ignorance, Jesus declined to give an answer to their question.

"The time had now come to strain every nerve to shake, in some way or other, the dangerous influence acquired by Jesus, and to lay hold of Him by any method that might present itself²." After much consultation, these enemies of Jesus devised a plan which, with any but the Christ, would certainly have commanded success, but the adoption of which only serves the more clearly to show the bitterness of their exasperation against Him. A joint delegacy of the Pharisees and Herodians, feigning scruples of conscience, requested His opinion as a Rabbi, as to the obligation or propriety of paying tribute to the Roman Emperor. The dilemma was this:—if He decided against it, they would have denounced Him as advocating sedition ; if the contrary, they hoped to exasperate the national feelings of the people against Him. Jesus, however, demanded to see a Roman denar, and pointing to the head of the Roman Emperor, and the inscription of his name which it bore upon the reverse, He asked them whose portrait and title those were?

¹ Matt. xxi. 23. Mark xi. 28. Luke xx. 2. It is remarkable that very nearly (but not quite) the same question was put to Jesus on the occasion of His performing the same action on the commencement of His ministry three years before (S. John ii. 18). See vol. i. p. 167.

² Ebrard, p. 381.

They answered, of course, that they were "Cæsar's." Jesus, therefore, showed them that they stood self-convicted. The coin was in common circulation in Judæa, as the badge of a *de facto* conquest; the sovereignty of the Roman Emperor was actually acknowledged by the general use of the coins which bore his name; how then could they withhold from him what was in fact only the visible acknowledgment of a patent and admitted fact? "Render, therefore, to Cæsar (said Jesus) the things which are Cæsar's, and unto God the things which are God's³." By the latter words He pointed out that the mere fact of the nation having been subjugated by the Romans did not, and could not, interfere properly with the discharge of the duties they owed to God. Silenced and abashed in the presence of all the people, the emissaries of the Sanhedrim⁴ slunk back to their employers, in wonder at the wisdom which had thus so simply, but so completely, baffled their subtle and carefully contrived scheme.

Somewhat later in the day, a party of the *Sadducees* came to Jesus with a question framed upon the basis of their own peculiar views, according to which they denied the possibility of a resurrection from the dead. Their object in coming to Him was very different from that by which the previous party had been actuated. They had not, as a body, been repeatedly and indignantly denounced and exposed by Jesus; and consequently they bore Him personally no actual ill-will. They were not a numerous sect, and they did not stand high in the estimation of the people. Living for this world alone, and enjoying its goods to the utmost of their means, they held aloof from matters of popular religion, and kept, as a party, very much within their own peculiar circle. They referred Jesus to

³ Matt. xxii. 21, &c.

⁴ These seem to have been persons regularly employed by the Sanhedrim for the purpose of dogging Jesus and watching His actions and words. They who bore false witness against Him at His trial before Caiaphas belonged manifestly to this infamous set. See below.

the well-known injunction of Moses in the Law⁵, that if a man died childless, his brother should marry his widow, in order that, if she had children by him, the eldest-born might succeed in the name of the brother who was dead, so "that his name be not put out in Israel⁶." "Beyond question, the mystical intention of this remarkable law was, by setting before the eye a type of the resurrection of the body, to keep alive among mankind a belief in that doctrine, and to nourish the blessed hope of everlasting life after death⁷." And yet, strange to say, here are men who bring forward this very law as forming a ground of objection against the very doctrine it was designed to perpetuate !

The Sadducees now supposed the case of *seven brothers* all dying successively, while the wife of the first passed in order to all the seven, whom in the end she herself survived. In the resurrection, therefore, if that doctrine be true, whose wife should she be of the seven ?

The error of the Sadducees here arose from their assuming as *identical*, things, or rather states of being, essentially *different*. Still, from their point of view, the question was not an unnatural one ; and, as it might have some effect upon the minds both of themselves and of the bystanders, Jesus condescended to give an answer to it. He explained to them that their error lay first, in not intelligently reading their own Scriptures ; and secondly, in their ignorance of the power of God. But, as the Sadducees denied not merely the doctrine of the resurrection, but the existence of either angel or spirit, Jesus so framed His reply as to embrace the whole question of their doubts. "The children of this world," He said, "marry, and are given in marriage : but they which shall be accounted worthy to obtain

⁵ Deut. xxv. 5, 6. See also Gen. xxxviii. 8. Ruth i. 12, 13; and iii. 12, 13.

⁶ Deut. xxv. 6.

⁷ Julius Africanus (A.D. 216), quoted by Burgon on S. Mark xii. 19.

that world, and the resurrection from the dead, neither marry, nor are given in marriage, *for*⁸ neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection⁹.” Jesus, therefore, insists upon the truth of the angelic life, which, as has been said, was also a cardinal point in the negative creed of the party. As, however, they had started from the books of Moses, Jesus refers them back to the writings *which they themselves admitted*¹, as containing the inferential proof of the doctrine which they denied. “Now that the dead *are* raised, even Moses (that is, in that early stage of revelation) showed at the bush², when he calleth the Lord³ ‘the God of Abraham, and the God of Isaac, and the God of Jacob.’ For He is not a God of the dead, but of the living: for all live unto Him⁴.”

Deeply penetrated by the words of Jesus, the Sadducees were silent. Respect for a higher intelligence than their own, if not a deeper and a better feeling, restrained them from any further cavillings. It may be hoped that some at least of them retired to consider more attentively and more humbly the doctrine they had so arrogantly derided. For it is very remarkable that our Lord’s answer should have *silenced* them. It cannot, indeed, upon the face of it, be said to be a clear proof of the *continued existence of the soul*; much less can it be claimed as expressly

⁸ This is evidently the true rendering of the original, and so gives the reason why in the Resurrection there is no marrying, for the end of marriage is the continuation of the species, providing for the supply of loss by death. See Oosterzee (on S. Luke), ii. 228—229. Bengel, p. 128.

⁹ Luke xx. 34—36.

¹ The Sadducees, like the Samaritans, admitted only the authority of the Pentateuch. See above, p. 222.

² Exod. iii. 6. 15.

³ “‘At the bush,’ denotes that section of Scripture which contains the history of the burning bush. Moses, because he wrote that history, is here said to have ‘called the Lord the God of Abraham,’ &c.; but God was, of course, the speaker.”—Burgon on S. Luke xx. 37.

⁴ Luke xx. 37, 38.

asserting *the resurrection of the body*. Yet the Sadducees accepted it as unanswerable, if not altogether convincing. Indeed, with ourselves, it requires a powerful effort of mind to rise to the height of our Saviour's argument⁶. The words of Bishop Pearson, perhaps, are the most satisfactory comment upon those of Jesus: "Abraham, Isaac, and Jacob had not received the promises which they expected; and, therefore, God, after their death, desiring still to be called *their* God, thereby acknowledgeth that He hath a blessing and a reward in store for them still; and consequently that He will raise them to another life, in which they may receive it. So that the argument of our Saviour is the same which the Jews have drawn from another place of Moses, where God says, 'I have established My covenant with them' (namely, with Abraham, with Isaac, and with Jacob), 'to give them the land of Canaan.' It is not said 'to give their sons,' but 'to give *them* the land of Canaan;' and therefore, since while they lived here they enjoyed it not, they must live again that they may receive the promise⁷."

The news quickly reached the ears of the Pharisees through some of their spies, that the Sadducees, their constant rivals, had been vanquished in argument by Jesus. It was, therefore, in a spirit of rivalry, and in the vain hope of proving themselves superior to them in argument, that they now adjourned in a body to the Temple courts, in order to try their own power, and measure their own knowledge of the Scriptures against Him. One of them, who was a Scribe, or "Doctor of the Law,"

⁶ "It was a position with the Sadducees that the Scriptures did not contain the doctrine of a future life.—Yet Jesus Himself finds a proof of that doctrine in the Pentateuch, and the astonishment which His teaching on the point excited seems to show that it was *not* an ordinary inference of the Rabbins, but a *new doctrine* that Jesus then deduced."—Kitto's Cycl., Art. Sadducees.

⁶ Exod. vi. 3, 4.

⁷ Bp. Pearson, Exp. of the Creed, Art. xi.

asked Him which He considered the chief commandment of all? Jesus quoted in reply the words of Moses in Deut. vi. 4, 5, adding however the warning that the love of one's neighbour is only second to that of God. The Scribe emphatically recorded his full assent to this truth in words of such real spiritual meaning, that they drew from Jesus the solemn declaration, that he who so believed and spoke wanted but a little to become a disciple of His own.

The result of the three questionings of Jesus, and His answers, was that "no man from that day forth durst ask Him any more questions".

But it was now the Lord's pleasure to reverse the proceedings with His adversaries, and to question them, instead of being interrogated by them. The Pharisees were still gathered together, silent and confused, but unshaken in their hostility, when Jesus suddenly turned to them, and asked them, "What think ye of *Christ*? whose Son is He?" They answered readily enough, "The son of David," for none knew the real lineage of Jesus, in consequence of Nazareth, or Capernaum, *not Bethlehem*, having been His home ever since His earliest infancy. Jesus then asked them how, if the Messiah were literally (as they held Him to be) a mere human descendant of David, it came to pass that, under the influence of the Prophetic Spirit², David himself called Him "*Lord*"? For instance, in the Psalm cx. 1 he says, "The Lord said unto my Lord¹, Sit Thou on My right hand until I make Thine enemies Thy footstool." If David, therefore, called the

² Matt. xxii. 46.

³ That is the meaning of the phrase ἐν πνεύματι.

¹ "I. e. Jehovah said to Adonai (Ps. cx. 1). Cp. Ps. ii. 4, where for Adonai the Chaldee Paraphrase has מְיִמְרָא (meyimra), the Eternal *Λόγος*, or Word of God, from root נָמַר (amar) dixit. Cp. Acts ii. 34, where S. Peter applies the same prophecy to Christ; and see on John i. 50."—Wordsworth, G. T., vol. i. p. 68.

Messiah his *Lord*, how could He be his mere son according to the flesh? "And no man was able to answer Him a word." "From whence it is evident that the Jews of old, even the Pharisees, the most accurate and skilful amongst them, *did interpret this Psalm of the Messias*. For if they had conceived the prophecy belonged either to Abraham, or David, or any other, they doubtless would have answered our Saviour, that this belonged not to the Son of David²."

"The common people," it is stated, "heard Him gladly," and He was henceforth undisturbed by the insidious visits of His enemies.

IN THE TREASURY.

There is a remarkable incident which is recorded by the two Evangelists, S. Mark and S. Luke, as occurring a little while after the conversations related above. Jesus had quitted the cloister where He had been previously sitting and walking, and had taken His seat opposite the treasury-chest of the Temple, which Jehoiada the priest had constructed in the time of King Joash³. Its place was near the altar of burnt offerings, "on the right side as one cometh into the house of the Lord⁴." It

² Bp. Pearson, Exp. of the Creed, Art. vi.

³ 2 Kings xii. 9.

⁴ "*The Treasury* must mean the locality of the whole temple-treasure which is mentioned by the Aramaic name *ὁ κορβανᾶς* in S. Matt. xxvii. 6. This treasury was as ancient as the Sanctuary in Israel."—Hengstenberg on S. John, i. 437. See Deut. xxiii. 19. Josh. vi. 19. 24. 1 Kings vii. 51, &c. Or it may be that the thirteen trumpet-shaped vessels are here intended, the contents of which were at intervals transferred to the *γαζοφυλάκιον*. Jesus frequently taught in the *Treasury*, which was in the Women's Court (S. John viii. 20). It is, however, difficult to decide what part of the Temple is here meant. Josephus (B. J.) speaks of several *γαζοφυλάκια* (vi. 5. 2), but these were chambers, or strong-rooms, for the warehousing of robes, furniture, &c. See Antt. (xix. 6. 1). "Josephus says, 'As for the golden chain which had been given him by Caius, of equal weight with that iron one by which his royal hands had been bound, he (Agrippa) hung it up within the limits

was made for the purpose of receiving the voluntary offerings of the people for the repairs and decorations of the building. Jesus sat down here, and watched the people as they passed and cast into the aperture in the covering their several offerings. It was just upon the Passover time; and, therefore, as the city was full of people from all parts of the world, and the Pharisees gloried in their ostentation, the gifts were many and considerable. While watching the various contributions, and the different classes of persons by whom they were offered, Jesus observed a poor woman, a widow, who dropped in two of the smallest coins of the currency, which together amounted to about half a farthing of our money⁵. It appears that the

of the Temple, *over* the Treasury' (γαζ.)" Here, then, in the period antecedent to the war, a *single* γαζ. is mentioned, and one *over* which it was possible to hang a chain, which cannot therefore have been a chamber, but must have been something distinct which stood *against the wall*."—Ebrard, p. 386, note.

Upon the chain above alluded to hung over the Treasury, Whiston says (Tr. of Joseph. Antt., xix. 6. 1, note), "This Treasury-chamber seems to have been the very same in which our Saviour taught, and where the people offered their charitable money for the repairs or other uses of the Temple." S. Mark xii. 41. S. Luke xxi. 1. S. John viii. 20.

⁵ The brass piece in which *all* these offerings were made was equivalent to three-eighths of a penny. The widow's offering, therefore, amounted to a little more than half a farthing English money. This was all she had left, after, as it would seem, being plundered by the doctors of the law under the name of religion.

"The sacrificial fund is meant which was distinguished from the proper Temple Treasury; but yet, as belonging to it, was denoted by its name (Jos. Antt., xix. 6. 1). The Rabbis tell us that this treasury consisted of thirteen brazen chests (תרופות), 'trumpets,' certainly not because the chests themselves were trumpet-shaped, but because the mouths through which the money was cast into the chests were wide at the top and narrow below. They stood in the outer court of the women. This offering fund received also the voluntary gifts for the Temple."—Lange, vol. iii. p. 430. See also Lightfoot, Hor. Heb., ii. 438.

"Let no one wonder (says Josephus), that there was so much wealth in our Temple, since all the Jews throughout the habitable earth, and those that worshipped God, nay, even those of Asia and Europe, sent their contributions to it, and this from very ancient times."

Temple contributions were generally made in this common brass coinage; and, therefore, they that were rich might well have cast in many such pieces of money, as they are said to have done, without feeling the loss. But with the widow it was different. These two little coins represented *the whole of her means*, and she offered *all* to God's service. The Lord, therefore, called the attention of His disciples to her act, informing them of what they of course were ignorant of, namely, that that poor offering represented *all* her monetary possessions⁶. There was no self-denial on the part of the rich in contributing out of their mere "superfluity," for which they had no use; the widow's offering was made in the faith that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God⁷."

There is now something very marked and very peculiar in the way in which the other two Evangelists, the first and the last, take leave of this day's memorable proceedings. It was meet that they should not close their record of the time without somewhat of even unusual solemnity; for never more would act or word of Jesus hallow the precincts of the once favoured, but now condemned, House of Zion.

(1.) S. John⁸ remarks that at this the close of His ministry, the people (taken generally) did not believe on Jesus as the Christ. The number and magnitude of His miracles failed alike to convince their understandings, and to touch their hearts. That which, at this distance of time, and to dispassionate readers of Scripture, seems a phenomenon almost as impossible to account for as to parallel, was even to the beloved disciple a problem of so much difficulty, that he was fain to revert to the prophecies of the Old Testament in attesta-

⁶ Cf. 1 Kings xvii. 15, 16.

⁷ Deut. viii. 3.

⁸ On the words of S. John (xii. 37—50) being a summary of the general teaching of Christ, see Olshausen, iv. 37, and Tholuck on S. John, pp. 299, 301.

tion that no other result could possibly have been expected from his countrymen⁹. For, 750 years before, the great Evangelical prophet, with spiritual eye discerning through the mist of ages the future unbelief of Israel, had thus remonstrated upon his own preaching with Jehovah, "Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed¹?" Indeed, it was useless to expect a living faith from the dead tree of Jewish nationality; for so long ago had Isaiah foreseen the stubborn obstinacy of the self-blinded nation, when he attributed the impossibility of their conversion to the judicial visitation of their God. "They *could not* (indeed) believe," John declares, for, in the words of that great Prophet, "He had blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them²." And these words Esaias spoke after that, by the rapture of the Spirit, he had been taken up into heaven, and saw the glory of that Second Person of the Holy Trinity, who had now become incarnate for the sins of mankind³. Nevertheless, adds the Evangelist, although this is but too true a picture of the state of the nation, there were not wanting many and striking

⁹ "The design of these observations evidently is to show that this unbelief did not at all set aside the purposes of God, but on the contrary fulfilled them. Hence the form *ἵνα πληρωθῇ* is to be taken in its most literal sense. The first passage states merely the actual result of the preaching of the suffering Redeemer. But the words *οὐκ ἠδύνατο πιστέυειν* already convey the sterner sentiment, which the second passage expresses in the strongest possible manner. It is the very curse appointed by God to rest upon the wicked that wickedness increases until at length all susceptibility to that which is good is at an end, so that the most glorious manifestation of that which is good, according to the invariable law of justice, instead of conferring blessings, brings only condemnation upon those who are confirmed in evil."—Olshausen, iv. 36. Cp. Heb. vi. 4—6.

¹ Isa. liii. 1.

² Isa. vi. 9, 10.

³ This is clearly the meaning of the prophet in this remarkable passage.

exceptions to the general unbelief. Even among the chief rulers (that is, the leading men or presidents of the elders of the Synagogues⁴), and in the Sanhedrim itself, there were many (such as Nicodemus and Joseph) who believed on Him; but the unhappy love of human praise, and the fear of human censure, restrained them from acknowledging Him openly before men. The penalty of excommunication was publicly announced, and was equally unscrupulously exercised, against all who confessed that Jesus was the Christ⁵; and it was a penalty which, involving as it did degradation in the eyes of their inferiors, had peculiar terrors for the upper classes of the nation. In the contest between the approbation of God and of men, the latter, as being more present and realizable, too generally carried the day. It is remarkable, however, that the death of Christ, which to most of the disciples brought but the apparent destruction of all their hopes in this world, brought out on the contrary, in the two persons just mentioned, a courageous boldness, which in His lifetime they had never been able to exhibit⁶.

(2.) The mode in which S. Matthew brings the public words of Jesus to a close is very different from that of S. John. He states that Jesus spake to the multitude and to His disciples, warning them in stern and somewhat lengthened terms against following the example of the Scribes and Pharisees. There can be no question, from the fact that both S. Mark and S. Luke allude to the warning against the *Scribes* (which in their narratives precedes the episode of the widow's contribution), that Jesus *did* deliver some warning to the disciples before finally quitting the temple. It is, however, not probable that S.

⁴ Vitrina (Bernard's Trans.), c. vi.

⁵ See especially the case of the man healed by Jesus at the Pool of Siloam, pp. 59, 60.

⁶ See S. Matt. xxvii. 57; S. John xix. 39.

Matthew intends it to be understood that *the whole* of the sayings which he records in the 23rd chapter of his Gospel were actually spoken upon that occasion. All that is common to the three Synoptic accounts is the warning in the 6th and 7th verses, and the "woe" in the 14th verse of S. Matthew's record. As S. Mark follows generally the arrangement of this Evangelist, and it is not usual to find that strict agreement between him and S. Luke which here exists, it seems but fair and natural to infer that S. Matthew has taken the occasion of the character of the Lord's last words to gather round them the general denunciations which He at different periods of His ministry had directed against the silent vices of the Pharisaic body. And such a compendium of the *λόγια τοῦ κυρίου* would here find its appropriate place, after that He had been just assailed, on the occasion of His last visit to the temple, by the combined hostility of the prominent parties of the Jewish state. There is, moreover, too close and literal agreement between many of the passages in the portion of S. Matthew's account with the words preserved by S. Luke in his chapters xii. and xiii., to be merely accidental⁷; and, therefore, unless we sup-

⁷ The correspondence between the two may be best seen by placing in juxtaposition the parallel passages in S. Matt. xxiii. and S. Luke xii. and xiii.

S. Matthew xxiii.		S. Luke xii. and xiii.
ver. 4	=	xii. 46
6 and 7	=	43
13	=	52
23	=	42
25 and 26	=	39 and 40
27 and 28	=	44
29, 30, 31	=	47 and 48
34 and 35	=	49, 50, 51
37, 38, 39	=	xiii. 34, 35.

It appears, therefore, that omitting the introductory verse, there are thirty-eight verses in S. Matthew of which seventeen, or exactly one-half, are almost exactly paralleled by fourteen in S. Luke. Vv. 8—12 have correlatives in c. xx. 26, 27, and S. Mark ix. 35. Vv. 14—22 are peculiar to the present place.

pose Jesus to have intentionally repeated Himself, the previous view of the question becomes almost certainly confirmed. Add to this that the *eight woes* exactly tally with the *eight beatitudes*, and that both discourses are recorded by the same Evangelist, and by him alone, the one at the beginning⁸, the other at the end of his narrative of the public labours of Christ; and it may be considered as certain that, upon and around a small foundation of words actually spoken upon this particular occasion, the Evangelist has gathered emphatically the sum of the denunciatory language of Jesus against the Pharisees⁹.

It is, nevertheless, observable that Jesus, according to S. Matthew, commences by reminding His disciples, as well as the multitude that were standing around, that the Scribes and Pharisees held a clear and well-defined position in the Jewish Theocracy. He states distinctly (and it was one of the many instances where both He and His disciples fell in with the existing state of things) that it is the duty of all citizens to obey the injunctions and directions which are laid down in the Law of Moses. He distinguishes clearly between their *official position* and their unauthorized expositions of God's Word. The people were bound, therefore, to obey all the injunctions which, in the name of Moses, were laid upon them by the actual word of God; but He proceeds to show them how to avoid those vices and hypocrisies which it had been the aim and tendency of all His own life and lessons hitherto to discountenance. It may be assumed, therefore, that we

⁸ Matt. v.

⁹ It is, perhaps, also worthy of observation upon this head that S. Matthew appears to cling with all the tendency of the Jewish mind to their favourite theory of the sanctity and significance of numbers. Compare his division of the genealogy of Jesus into *three sections* of fourteen places each (to effect which arrangement he chose to omit several of the human ancestors of Christ) with the forty-two stations of the journeyings in the wilderness, which are all that are recorded in the Book of Numbers out of the larger number at which the Israelites undoubtedly halted. (See Num. xxxiii.)

have in this chapter a general portraiture of the Pharisees, such as they were in the aggregate in the time of Jesus Christ. The "leaven" of the order, as He Himself called it, was *hypocrisy*¹. This was the key-note of their actions. Every thing in matters of religion was for show—a sham and a pretence from beginning to end ; their practice was all directed to the aggrandisement of self at the expense of the consciences and the pockets of the people². The monstrous iniquity of their private lives, the prevalence of adultery, extortion, and fraud, the avoidance by legal quibbles of the most sacred claims of domestic life³, all cloaked under the mask of a high and peculiar sanctity of character, rendered them, *as a class*, offensive before all others in the eyes of Divine purity. The requisitions of the Mosaic law were in themselves, if fully and properly observed, burdensome enough for any ritual ; but they were due partly to the peculiarity of the people themselves, and partly to the necessity of preserving the symbols and images of the truth to come, in the midst of an idolatrous world, amongst a people and during times which were as yet incapable of comprehending any thing higher and more spiritual. The needless multiplication of petty ordinances, therefore, having no religious or spiritual symbolization was a mere invention of a gratuitous hypocrisy, through which, by outdoing the law of Moses himself, as given from God, they claimed for themselves a higher wisdom, and for their own inventions a deeper sanctity, than that which Jehovah Himself had seen to be necessary for their guidance and preservation in the truth.

The great denunciation concludes with reminding these

¹ Matt. xvi. 6.

² "A palpable similarity exists between the sketch which the Lord here gives of the Scribes and Pharisees and clericalism, especially of the middle ages."—Oosterzee on S. Luke, ii. 240.

³ For proofs of this shocking truth see such passages as Mark vii. 11 ; x. 4 Luke xi. 42 ; xii. 13. Matt. xxiii.

"blind leaders of the blind" that they are the legitimate successors and children of those ancestors who had murdered the prophets. It remained only for them to "fill up the measure of their fathers⁴" by "denying the Holy One and the Just, and killing the Prince of Life⁵."

The concluding words of Jesus are so awful that it is necessary that they should be given in full, as S. Matthew has seen fit to record them.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell⁶?" In order to show the grounds of the fearful judgment which should be passed upon that "untoward generation," Jesus declares how He, "the Wisdom of God⁷," had sent "unto them prophets, and wise men, and scribes: and some of them they should kill and crucify; and some of them should they scourge in their synagogues, and persecute them from city to city;" and that this terrible blindness, leading to all these dreadful acts of persecution of God's people, was ordained that "upon them might come⁸ all the

⁴ Matt. xxiii. 32.

⁵ On this great denunciation, Olshausen observes, "Among these parties there may have been some individuals of susceptible minds who were connected with their sect only by external relations. In regard to the Pharisees we are assured of the fact by the examples of a Nicodemus, a Gamaliel, a Paul; on what grounds were not these distinctly excepted by Christ? The most natural answer is, that the Redeemer did not intend to censure individuals, but the whole bias of the parties who governed the national life of the Jewish kingdom. This bore the character of *ὑποκρισις* which Jesus especially exhibits, because under the cover of spirituality it pursued the things of the flesh."—Olshausen, iii. 207. Gospel of S. Matt. xxiii. 1—39. Acts iii. 14, 15.

⁶ "I.e. the sentence which condemns to hell. The expression 'Judicium Gehennæ' was used by the Rabbins (Wetstein)."—Lange, ii. 342. Matt. xxiii. 33.

⁷ "The Divine Logos is the sender of the prophets, and spake by their mouths."—Wordsworth's Gk. Test., on S. Luke xi. 49. Cf. S. Luke xi. 49.

⁸ "The common expression for judgment (Eph. v. 6) as intimating its inevitableness, suddenness, and completeness. 'The righteous blood,' that

righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias*, whom they (i.e. that nation) had slain between the Temple and the altar."

"Verily," said Jesus, addressing the nation in its representatives at that time in the Temple, "Verily I say unto you, All these things (the exaction of vengeance for the national iniquity) shall come upon this generation¹."

The words with which S. Matthew sums up the great denunciation seem certainly to have been spoken at this time. From the view which the disciples took of their Master's words, and the questions which they put to Him but a few minutes afterwards, it cannot be doubted that the terrible language recorded by S. Luke² was now appropriately repeated on the eve of this His final departure from the Temple of the holy nation.

"O Jerusalem! Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee! how often would I have gathered thy children together, even as a hen gathereth

is, the punishment for it (comp. ch. xxvii. 25), but such as the righteous blood has awakened. *Innocent blood** appears as the leader of punitive powers (comp. Gen. iv. 11; Heb. xii. 24; Rev. vi. 10)."—Lange, ii. 343.

¹ There can be no reasonable doubt whatever that by this person is meant Zacharias, the son of Jehoiada, mentioned in 2 Chron. xxiv. 20—22. The difficulty as regards the name of his supposed father is nothing. Double names were common enough among the Jews. But in all probability the name of Barachias is introduced by our Lord as being that of one of His ancestors, probably known for some special reason to His hearers. There is a Zechariah, son of Baruch, mentioned by Joseph. B. J., iv. 5. 4, but Baruch is not the same name as Barachias, and the futurity of the case puts it out of the question as being that here intended. It is impossible, moreover, to doubt that there is an allusion to his dying adjuration. "The Lord look upon it and require it." See also the note in Wordsworth's Gk. Test., on Matt. xxiii. 35.

¹ See altogether Matt. xxiii. 34. 36.

² Luke xiii. 34. 35.

* Cf. also S. Matt. xxvii. 3.

her chickens under her wings³, and ye would not ! Behold ! your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord⁴."

As He pronounced these words, the knell of the Jewish Polity, Jesus rose and quitted the Temple. Never more should His footsteps cross that once sanctified threshold. The time was come, the doom was pronounced, the glory had departed from Israel, and the Lamb was ready to be slain ! The sun was setting, and with it the Glory of the Temple was about to depart. He rose, and passed forth on His way first to that retired garden where, in the quiet peacefulness of its shady glades, He might hold serene converse with the Father. And then, when the moon was up—that Paschal moon that within thirty hours should look down upon a deed of horror and of shame—He would traverse the Hill of Olivet, to seek both shelter and repose to fit Him for the dreadful demands of the day about to break.

SECTION III.

THE ROUTE OVER OLIVET.

As He passed out through the portals of the Temple, the apostles, to whose minds the words of their Master (though not in their fulness comprehended) yet undoubtedly conveyed the

³ Cf. Esdr. ii. 1. 30.

⁴ Matt. xxiii. 37—39. See Ps. cxviii. 26. "Infinite is the difference between our Lord's first and last visits to the Temple. Nevertheless, we must carefully observe that the child Jesus, who once astonished the Masters of Israel by His questions, and silenced them by His answers, and the Messiah, who in this later period still came off a conqueror both in questions and answers, manifest in fact but one and the same character. His divine origin, then faintly shadowed forth, is now decidedly acknowledged."—Oosterzee on S. Luke, ii. 240, 241.

assurance that that great fabric was destined soon to pass away from the eyes of men, could not forbear a lingering glance at the fair edifice which, in its massiveness and cost, formed the pride and glory of the Jewish nation. Forty and nine years⁵ had that Temple been in building, and it did seem most improbable that an edifice of such magnificence and solidity should be doomed to that utter neglect and desolation which their Master's words assigned to it. The more they looked, the more unaccountable and perplexing did His words appear. So they came to Him and said, in a kind of inquiring remonstrance, "Master, see what mighty stones, and what mighty buildings these are!" And they spoke truly enough; for there were the huge blocks of stone seventy feet⁶ and upwards long, quarried in the sides of Lebanon, which served for the outer facing of the walls, stones polished to a dazzling smoothness, and between whose close-fitting joints not even a knife-blade⁷ could be inserted⁸. And that great building was not even yet finished: the work of construction was still going on, and it may be for the time with accelerated urgency because of the close approach of the Passover⁹. It was now towards evening, and the setting sun played upon the plates of burning gold which covered the Temple itself, and shone back from the polished surface of the white stone walls with a dazzling brilliancy¹, which reminded them of the costly offerings that deco-

⁵ On this date, see Wieseler, p. 151 seqq., and the chronology here in vol. i. pp. 6. 168.

⁶ See Joseph. B. J., v. 5 and vi. 4.

⁷ Such was the statement of Lieut. Warren, at Willis's Rooms, on his first return from Jerusalem in 1868.

⁸ For description of the Temple, see Joseph. Antt., xv. 11.

⁹ "As Bengel observes, the word *οικοδομῶν* intimates that the work of building was even then going on (cp. John ii. 20). 'Fortasse magis opus fervebat, ob Pascha instans.' While *they* were *building*, He was prophesying its destruction."—Words. on Matt. xxiv. 1; Bengel, p. 135.

¹ Joseph. B. J., v. 5, 6.

rated the chambers of the building². It not unnaturally did seem strange to them that Jesus should be speaking of the near approaching desolation of that building which was just then the attraction of the whole world for its magnificence, and the resort of millions for its sanctity. What could He mean?

But Jesus in His reply took away every shadow of doubt as to the literal meaning of the words which had sent such a thrill of apprehension through their minds. He repeated in even more deliberate and emphatic terms the sentence which He had previously hinted at rather than expressed. "Seest thou," said He to the disciple who here addressed Him in the name of the others³, "seest thou these great buildings? As for

² "S. Luke alone mentions that our Lord's attention was invited to the *ἀναθήματα*, such as, golden crowns, shields, censers, phials, lychnuchi, and *οἰνοχόαι* and *ἀμφόρισκοι*. Such *ἀναθήματα* had been presented to the Temple of Jerusalem by Herod, and even by heathens, such as Ptolemy Euergetes, and also the Roman Emperors.—These offerings showed the reverence of the powers of this world for Jerusalem and the Temple, and yet Christ foretold that Jerusalem and the Temple would be destroyed by some who had adorned it with offerings."—Wordsworth's Gk. Test., on S. Luke xxi. 5.

"When we consider that, according to the words of the prophets (see Ps. lxxii., Isa. lx.), even the heathen were to bring their gifts and presents to Zion, it is doubly comprehensible that the apostles should find in these very objects one reason the more for their hope that the sanctuary was destined to continue."—Oosterzee on S. Luke, ii. 250.

"This language was spoken of the 'buildings of the temple,' the splendid fane itself and its magnificent porticoes; and in this sense the prophecy has been terribly fulfilled even to the utmost letter. Or, if we give to the words a wider sense, and include the outer works of the Temple and even the whole city, still the spirit of the prophecy has received its full and fearful accomplishment, for the few substructions which remain serve only to show where once the Temple and the city stood. In the case of the Temple the remaining substructions of its outer walls are easily accounted for; even on the supposition that the Romans were bent upon their utter subversion. The conquerors doubtless commenced the work of destruction by casting down the stones outwards from above; those of course accumulated at the foot of the walls covered the lower parts, and thus naturally protected them from further demolition."—Robinson's Bibl. Researches in Palestine, vol. i. p. 295.

³ Probably Peter, or it might be here *Andrew*.

these things which ye behold, there shall not be left one stone upon another, that shall not be thrown down⁴." So saying, He continued His walk over the valley of the Kidron and up the slope of the Mount of Olives, where, on an eminence which commanded a view of that Temple which He had now finally quitted, He sat down, and watched the last rays of the setting sun as they shed a soft and saddened glow over the terraces and cloisters which rose up sharp and well defined in the clear evening air. As He sat mournfully, no doubt considering the impending fate of the impenitence of Judah, four of His disciples came privately to Him, to ask for some explanation of the words which they had found it impossible as yet to comprehend⁵. The names of these four are preserved by S. Mark, who states that they were Peter and James and John and Andrew. The last-named apostle appears on this occasion, for the first time, as prominently in advance of his fellows, and in company with the great Three who generally were admitted to the intimate society⁶ of their Master. Where the others were at this moment is not mentioned by any one of the three Evangelists who have recorded the tremendous prediction which they were the means of eliciting from the Lord. They may have gone on to Bethany in accordance with some injunction of their Master, or they may have been about some errand of necessity to the little community. There was *one* certainly who took the oppor-

⁴ Mark xiii. 2, &c.—I have ventured to incorporate the record of S. Luke (xxi. 6) partially with that of S. Mark xiii. 2, and S. Matthew xxiv. 2.

⁵ "The time and circumstances were such as rendered it the most solemn evening that the world has ever witnessed before or since, when we consider what the words were which had been last spoken, the scene, and the persons who were now assembled."—Rev. I. Williams.

⁶ Peter, James, and John were with Jesus (1) when He raised the daughter of Jairus (Luke viii. 51, &c.), (2) at the Transfiguration (Matt. xvii. 1, &c., and the parallels; (3) at the Agony in Gethsemane, besides the present occasion. There is, perhaps, in this circumstance some reference to the requisition of two or three *witnesses* by the law, in Deut. xix. 15. See Acts i. 8; ii. 32, &c.

tunity of the private conversation between Jesus and the four apostles to carry out his meditated designs: *Judas Iscariot* either lingered behind or returned into the city while his Master sat upon the Mount of Olives, and at the urgent request of the Four, forewarned them of the signs which should usher in both destruction of Jerusalem, and His own final coming to the Judgment of the World⁷.

EVENING ROUTE TO BETHANY.

It must have been late when Jesus brought all His marvellous sayings to a close, and proceeded with these four disciples on His way to Bethany. There is but one more remark which is recorded of His as belonging to this day, the last of His days of visiting Jerusalem. It is recorded by S. Matthew alone; but it is not said *when* the words were spoken, whether while

⁷ This great prophecy of Christ has always been regarded as one of the "cruces interpretum," but, as I can only think, from the determinate persistency with which they have refused to see the true and obvious meaning of Christ in His prophecy of the last day. Upon this subject the following extracts from the writings of learned men will be read with satisfaction:—"Among the passages which have been thus misrepresented by the refinements of a false criticism, are all those which contain the explicit promise of the 'coming of the Son of Man in glory, or in His Kingdom;' which it has become so much the fashion to understand of the destruction of Jerusalem by the Roman arms within half a century after our Lord's ascension, that, to those who take the sense of Scripture from some of the best modern expositors, it must seem doubtful whether any clear prediction is to be found in the New Testament of an event in which, of all others, the Christian world is the most interested."—Bp. Horsley's *Sermons*, vol. i. pp. 2, 3. See also pp. 10 seq.

"Thus much may be premised as *now* almost universally allowed, that the views of those who consider the destruction of Jerusalem to be exclusively intended—as well as of those who consider this event not even alluded to, are utterly untenable. It is therefore certain that both the destruction of Jerusalem and the end of the world form the subject of this discourse, and our only inquiry must be concerning the relative connexion in which those two events stand in the prophetic statements of the text."—Oosterzee on S. Luke, ii. 247, 248.

He was still sitting upon the Mount of Olives, or after He had reached His home in Bethany.

"Ye know," said Jesus (for He had forewarned them in distinct terms on the very outset of His last journey from Peræa *), "that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified."

If I might hazard a conjecture as to the time, and the motive of this special reminder of the Lord, I should seek it in a transaction which His Divine insight probably witnessed by the Spirit as taking place at that very hour, whatever it was, in Jerusalem itself.

On the morning of Tuesday, the preceding day, Jesus (it will be remembered) had, for the second time in His ministerial course, cleansed the court of the Gentiles in the Temple from the gross profanation which the Priests had long suffered to prevail there, owing partly to their own avarice, and partly to their hatred and contempt of all foreigners. The action itself, besides being a severe blow to the pride of the Priests and the Pharisees, was manifestly indicative of the character and authority of One who claimed to be the Messiah. Added to this double cause of offence was His open refutation and exposure of their insidious and hypocritical questions. They had, as is known, all along determined upon His death, as soon as the miracle of the raising of Lazarus had led to the popular outbreak of enthusiasm in His favour; and in their now exasperated state they met on the evening of this Wednesday in the Palace of the High Priest Caiaphas, to consult as to the means and method of putting Him to death, either by assassination, or by means of a false trial. It was, however, necessary, to proceed with great caution; for, if they attempted such a measure as His *open* arrest during the period of the approaching feast, it would certainly lead to an uproar and insurrection of the people. They were, therefore, deliberating by what stratagem they might secretly get hold of His person, when what

* See above, p. 102.

seemed to be chance *placed* in their power the very object they were so eagerly canvassing.

COUNCIL-CHAMBER OF THE SANHEDRIM. WEDNESDAY EVENING,
APRIL 3.

For some time past, Judas Iscariot had become more and more convinced that the real purpose of Jesus was not such as he himself had, in common with his fellow-disciples, been led so long to expect. He was, evidently, from the position which he held in the little body, a man of superior natural parts; and he perhaps divined, more nearly than the others, what was the real purport and meaning of his Master's words. He saw that all hopes of an earthly kingdom, in which he might, as he expected, have risen to an office of emolument and power, were now at an end. He had been, moreover, publicly rebuked by his Master for avarice and hypocrisy; and his detected villainy added fuel to the fire which had been smouldering, but gradually gaining access of strength for some considerable time.

He consequently wanted only a convenient occasion to put in practice a scheme of vengeance against the Lord, whose trusted follower he had now been for more than two years. He was no stranger, any more probably than the rest of the immediate disciples of Jesus, to the wishes and designs of the Pharisees and the Sanhedrim, and he waited but an opportunity to gratify his own malignity. Such an opportunity, by some means, seems to have been afforded him on this Wednesday evening. There were but *four* of the Apostles present with Jesus on the occasion of the delivery of His great final prophecy. While all the others had for some reason dispersed, perhaps by Jesus' own command, to their own homes, his own absence would not be noticed. He consequently hurried back into the city, and presented himself before the Sanhedrim, as they were in consultation upon the very subject of his visit, in the Palace of the High Priest. With the forward boldness of a man who, in the

midst of his own villainy knows that he is speaking to men equally base with himself, and bent upon the same atrocious object, he intimated that he knew very well what they were consulting about, and that he had both the means and the will to effect their object. "What will ye give me," said the traitor, "and I will deliver Him unto you?"

Glad as was the conclave of Priests of this most unexpected offer, they yet, in their hatred of Jesus, bargained for the price they should pay, which they fixed at that of a *slave*; so as to evince, as bitterly as possible, their scorn and contempt of Him who claimed by all His acts of power and mercy to be the Messiah and Saviour of their nation! In his avarice and malignity the unhappy man consented to accept the miserable bribe; and forthwith sought an opportunity, which his knowledge of the habits of his Master taught him would not be long wanting, to deliver Jesus into their hands.

Was it not, then, this melancholy transaction which the spiritual eye of Jesus witnessed, when He reminded His disciples that in two days He would be crucified, and that He was (even then) being betrayed for that purpose?

S. Luke¹, at the close of his account of the last discourse of Jesus, remarks of these days, that, during the whole day-time, He was teaching in the Temple; and that so great was the anxiety to hear Him on the part of the people, that they flocked thither in crowds after dawn, to ensure obtaining access to Him.

EVENING. GETHSEMANE.

"At night He went out and abode in the Mount that is called the Mount of Olives." He appears first to have resorted to the Garden of Gethsemane for nightly commune with the Father; and then to have sought rest and repose in the peaceful home of Bethany.

² Matt. xxvi. 15.

¹ Luke xxi. 37, 38.

CHAPTER III.

COMPRISING THE TRANSACTIONS OF THE NIGHT OF THURSDAY,
THE 14TH OF NISAN (APRIL 4), IN THE YEAR A.D. 30.

ORDER OF EVENTS.

SECT. 1.—The preparation for the Passover—Jesus washes the Disciples' feet—The Sop—The first warning to Peter—Institution of the Eucharist—Route to the Mount of Olives—Second and third warnings to Peter—Over the brook Kidron.

SECT. 2.—Gethsemane—Arrest of Jesus—He is taken bound to the Palace of Annas. (Note on the last Passover.)

SYNOPTICAL ARRANGEMENT.

S. Matt.	S. Mark.	S. Luke.	S. John.
xxvi. 17—19	xiv. 12—16	xxii. 7—13	...
20	17	14—18	...
...	...	...	xiii. 1—17
26	22	19	(1 Cor. xi. 23, 24)
21—24	18—21	21—23	xiii. 18—22
...	...	...	23—29
25	...	...	...
...	...	...	30
...	...	...	31—38
...	...	24—38	...
27—29	23—25	20	(1 Cor. xi. 25)
...	...	...	xiv. 1—xvii. 26
30—35	26—31	39	xviii. 1
36—46	32—42	40—46	...
47—56	43—52	47—53	2—11
57	53	54	12—14

SECTION I.

BETHANY. THURSDAY, NISAN 14, APRIL 4, MORNING.

THE history of the Great Week now reaches the morning of the 14th of Nisan, the Thursday of our Passion Week, and the day on which the Passover victim must, according to the Jewish Law, be slain. The disciples therefore came to Jesus to know where it was His pleasure that they should prepare the evening meal. The lamb must of necessity be killed, in compliance with the strict Levitical directions, "between the two evenings¹," a term variously interpreted as between 12 o'clock noon, and 6 P.M., or between 3 P.M. and the latter hour. The difficulty, which is of no practical importance, depends upon the question whether the former evening denotes the period of the sun's first declension from the zenith, or its first *westering*, which occurs at about 3 P.M. As by the Jewish mode of calculation, the *day* was reckoned from sunset to sunset, the hour of six o'clock in the evening was the commencement of the following day; and although, according to the day of the *week* it was still *Thursday*, the day of the *month* beginning at that hour was the 15th of Nisan. With the eating of the Paschal meal, the Passover Festival or Feast commenced. From six o'clock on the evening of Thursday, therefore, until the same hour on Friday, was the duration of the 15th of Nisan, which period of time is termed, from the Paschal meal with which it commenced, emphatically the "Feast," or "Feast-day."

It was on the 14th of Nisan, which this year fell upon a Thursday, that all leaven was put away out of the houses²; and

¹ See Exod. xii. 6, *Marginal reading*.

² Exod. xii. 15.

the Paschal lamb, as we have seen, was killed. The feast itself properly lasted for seven days, from the 15th to the 21st inclusive; and was known indifferently by the designations of the "Passover" and the "Feast of unleavened bread³." As, however, all leaven was put away on the *morning* of the *Thursday*, the 14th of Nisan was sometimes included under the term "days of unleavened bread," and hence we find Josephus stating the duration of the feast at one time as *seven*, and at another as *eight days*⁴, according as this day was, or was not, included in the number. According to the original institution, and in strict propriety, this day had nothing to do with the *Feast*, which began naturally with the especial meal from which the whole festival took its name. For the term "Passover," or "Pascha" which belongs properly to the *Paschal meal alone*, became naturally in popular usage identified with the entire week's solemn rejoicings.

During this period the following periods and events connected with them should be carefully observed. The Saturday was, as being the Seventh day of the week, consequently the *Sabbath day*; and, as already noticed, began at sunset, or at 6 P.M. *on the Friday evening*. If it should happen that in any year, at any one of the three great feasts, the "Day of Holy Convocation⁵" (as it was called) coincided with the Sabbath,—that is, fell upon the *same day*:—that Sabbath was regarded as peculiarly "a High Day⁶," because of the double character which it thus acquired. It must, however, be distinctly borne in mind that, however great and solemn the feast itself might be, the *Sabbatical* character of the day was that which in every instance predominated, and imparted its peculiar sanctity to the day.

³ See Joseph. Antt. xiv. 2. 1; xvii. 9. 3; B. J. ii. 1. 3.

⁴ See Joseph. Antt. ii. 14. 6, and iii. 10. 5.

⁵ Exod. xii. 16; Num. xxviii. 18, &c.

⁶ John xix. 31.

The period from 3 to 6 P.M. on the Friday, was called the "Parasceue" or "*Preparation*" of the Sabbath, and in the Paschal week it was called the Parasceue *of the Passover*⁷,—not of course as denoting any relation to the Paschal evening, or meal, which was past,—but simply the preparation of that Sabbath which, happening during the period of the feast, was termed the Paschal Sabbath. The term, however, became extended to the whole day at length; and thus Friday came to be called the Preparation Day. The term arose out of the fact that, as no work might be done on the Sabbath day, it was necessary on the Friday to make the necessary preparation for the following day. On the 16th of Nisan, which fell upon Saturday, that is the Sabbath, in this year, the barley loaves of the First Fruits were offered in the Temple; and on the Sunday, that is on the first day of the ensuing week, very early in the morning, the "*Wave Sheaf*"⁸ was lifted up by the Priest and waved to the Lord towards the four quarters of the heavens. The entire festival came to a conclusion at six o'clock on the evening of the 21st day of the month.

It was on the morning then of the Thursday, that the Disciples came to Jesus with the question as to the house where He would choose to eat the Passover. The want of inns or lodgings in Jerusalem rendered it a matter of necessity that strangers coming up to the Holy City for such purposes must be dependent upon the kindness and hospitality of the inhabitants; and this was always, as a matter of course, freely and without question granted. All that was needed, however, was the use of a room and utensils, for the several Paschal com-

⁷ No such time was known as a "Parasceue" of the Passover corresponding to the Sabbath P. There is no mention any where of any such distinct period being observed. The interpretation in the text is, therefore, the only natural explanation of the passage. See, however, the note at the end of the chapter.

⁸ Lev. xxiii. 11.

panies provided each their own lamp and other necessary food. Jesus, in reply, desired Peter and John to go into the city, where, upon their entry, they would be met by a man bearing a pitcher of water going in the same direction. They were to follow him, and go into the house into which they should observe him to enter : there they would find the master of the house, and should say to him these words : "The Master saith unto thee, My time is at hand ; where is the guest-chamber, where I shall eat the Passover (at thy house) with My disciples? He will show you (continued the Lord) a large upper room furnished and prepared ; there make ready for us*."

6. P.M. JERUSALEM.

When the even was come, a little before the hour of six, Jesus came with the Twelve to the house of this unknown disciple. The supper was already prepared, and the Paschal lamb with the usual accompaniments placed upon the table, when (just before the commencement of this solemn, though naturally cheerful, repast) a painful and unseemly dispute broke out amongst the apostles, which, especially at that momentous hour full of its own sad forecastings of betrayal and desertion, must have most deeply wounded the loving heart of Jesus. The way in which this occurrence is touched upon in the narratives of the only two Evangelists who have alluded to it indicates the pain which, at that distance of time, it must have cost the apostles to recall their conduct, acting as they then did in ignorance of the deep and solemn character of that hour. It is evident that the circumstance itself, and the conduct of his beloved Lord to which it gave rise, made a deep and lasting impression upon the mind of the disciple whom Jesus

* Luke xxii. 11, with Matt. xxvi. 18.

honoured beyond all the others with the bestowal of His deepest personal affections.

The circumstances, as we gather them from the joint notices in the Gospels of SS. John and Luke, were as follows :—

According to invariable custom, the pitchers and ewers of water had been provided for the purpose of washing the feet of the party. It was usual for the master of the house to perform this office for his guests in person ; otherwise it devolved upon the servants, of whom at the present feast there were manifestly none¹. It was necessary, therefore, for one of the disciples, most likely Peter, as the foremost among them, to perform the office, which with him could not but have been one of the highest honour, for His Master. Jesus had, therefore, taken His place on the couch, when a dispute arose among the disciples as to precedence. None, it would appear, liked to undertake the office of washing the others' feet. There were manifestly gradations of rank among them as apostles ; Peter, John, James, and Andrew, with possibly Judas (owing to his office of treasurer), having some kind of pre-eminence over the rest². But, as is observable on other occasions, even in that little company there were occasional disputes as to priority of rank, which required the interference of Jesus Himself to allay.

Observing the dispute and its cause, (for it seems that some of the apostles had already taken their places while the others were still wrangling³;) Jesus silently rose from His place, and

¹ "This is not an existing custom of the east, but we know from the classical writers that the servant whose duty it was to attend to the washing of his master or his master's guests, girded himself with a long piece of linen cloth, the end or both ends of which being left hanging loose, supplied the towel with which the hands were wiped after being washed. Indeed, the towel around the waist was a proper and essential part of the equipment of the servant who discharged this office."—(Kitto, *Pict. Bible*, John xiii. 4.)

² See vol. i. pp. 280—282.

³ It may be, however, that Peter, James, and John were themselves the only ones concerned in the dispute.

divested Himself of His loose outer robe. He then fastened a towel round His waist, after the manner of the *slaves*, and with His own hand poured water into the basin for the purpose of Himself washing the disciples' feet. As the senior apostle, Peter was the first⁴, to whose seat the Lord came; and in shame and amazement he remonstrated against such an act of humiliation on his Lord's part. Jesus, however, told him that there was a hidden meaning in His intended action which he could not for the present understand, but which should be revealed to him by and by. Peter still resolutely declaring that Jesus should never wash *his* feet, the Lord replied that "if He did not wash him, Peter would have no part with Him" (that is, would cease to have communion with His mystical Body⁵). Peter, then, with the innate impetuosity of his disposition, entreated his Lord not to confine the cleansing to his feet, but to extend it to the other uncovered parts of his body, his hands and his head. But Jesus replied, in that metaphorical language which suited the mystical action He was performing, that "he that is bathed needeth not (afterwards) save to wash his feet⁶, but is clean every whit: and ye are clean

⁴ "It is probable, on other grounds, that our Lord began with Simon Peter. The order of precedence among the apostles, in which Peter always had the first place (comp. Matt. xvi. 18), could hardly, on such an occasion as this, have been ignored by Christ. And that would have been all the less appropriate, inasmuch as Peter had doubtless assumed the first place in the contention. When Christ commenced the feet-washing with him, it was all the more keen a humiliation of his aspiring natural man. Even the protest of Peter leads to the conclusion that Jesus commenced with him. Every other disciple would doubtless have protested in the same way, and if, through modesty, one or other had kept silence, the impetuous Peter would doubtless have in some way interposed."—Hengstenberg, ii. 145.

⁵ That even under the Levitical Law washing was looked upon as bearing a symbolic reference to the remission of sins may be clearly seen from such passages as Num. xix. 20, Ps. li. 2. The former passage is especially strong upon the subject.

⁶ "Washing the feet did not rise to the dignity of a ritual observance except in connexion with the service of the sanctuary (Exod. xxx. 19, 21). It

(He continued), but *not all*." His meaning (as we may now interpret it) was that, as a person who has been bathed in the river waters, in which his whole body has been cleansed, needs only to wash the dust of travelling off his feet after the bath, so the person who has once been baptized in the laver of regeneration into His mystical Body^a needs thereafter only to cleanse the impurities which human nature contracts in the course of its travel through the slough of the world. The emphasis laid upon the washing of the *feet* arises naturally out of the importance which the operation bears to cleanliness and comfort, according to Eastern manners and habits^b.

Jesus then proceeded to wash the feet of all the disciples in order, not omitting even Judas, who within two hours would be in company with His own enemies for the purpose of putting Him to death. Then, resuming His garment, which He had laid aside for the purpose, He returned to His place at the table, and earnestly and affectionately addressed the grieved and shame-stricken apostles upon the temper and conduct

held a high place, however, among the rites of hospitality. It was a yet more complimentary act, betokening equally humility and affection, if the *host* actually performed the office for his guest.—Such a token of hospitality is still occasionally exhibited in the East, either by the host or by his deputy."—Smith's Dict. of the Bible, Art "Washing." The article referred to distinguishes between the partial act involved in the word *νίπτω*, and the complete notion of *λούω*.

"First of all let it be noticed that *λούσθαι* in contradistinction from *νίπτεσθαι* signifies 'not washing,' but 'bathing,' and refers, therefore, to the purification of the entire body, and not of a portion merely. Sometimes a bath was taken before a meal, and on leaving the bath the feet again became soiled. Now if Jesus and His disciples had bathed that evening, these words may be regarded as simply furnishing the reason why the feet only needed to be washed at that time (Heumann, Tittmann, De Wette), and the figurative language first comes in with *καὶ ὑμεῖς κ.τ.λ.*—Tholuck on S. John, p. 321.

^a John xiii. 10.

^b 1 Cor. vi. 11.

^c See especially Isa. lii. 7; Nah. i. 15; Acts xiii. 51; Rom. x. 15; also Gen. xviii. 4; xix. 2; xxiv. 32.

which had called forth His action. "Know ye," said the Lord, "what I have done to you? Ye call Me Master and Lord; and ye say truly, for so I am. *If I then, your Lord and Master, have washed your feet*, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you¹." He reminded them that the servant was not above his master; and yet, in order to teach them humility, He had been obliged to abase Himself below them—the Lord below the apostles², whom He Himself was commissioning. And He bade them remember that it was of little use to admit this to be the fact, unless they acted up to their knowledge and admission.

The solemn but affectionate language of Jesus sank deep, as we might expect, into the minds of the apostles, for we find in after times how highly this office was considered. S. Paul, in fact, expressly mentions it as one of the qualifications of those whom he styles "widows indeed," in his first pastoral letter to Timothy, afterwards Bishop of Ephesus³."

In order to give greater point and solemnity to His words, Jesus now desired the apostles to call to mind how, in the kingdoms of the world, those who were invested with authority exercised their power tyrannically; and, in order to disguise their real conduct, assumed to themselves the titles of "Evergetæ" or Benefactors⁴. But He urgently impressed upon their minds that, in the kingdom to which they were seeking (under a misconception of its true nature) to belong, the theory of

¹ John xiii. 12—15.

² The A. V. has the words "neither is *he that is sent* greater than he that sent him." The force of the word *apostle* is thus concealed.

³ 1 Tim. v. 10.

⁴ In 2 Macc. iv. 2, Onias is so styled, as one who "had deserved well of the city" (see Wordsworth on S. Luke xxii. 25). Ptolemy *Evergetes* received this very title as a munificent benefactor to his subjects, particularly the native Egyptians.

worldly exaltation would be reversed, that the elder and the chief must condescend to minister to the inferior and the younger. And He again appealed to His own conduct in proof of the necessity for similar conduct arising out of similar feelings on the part of those whom He addressed. To raise their feelings from the state of depression into which their grief and shame had plunged them, Jesus then gently and mercifully reminded them that *they* had continued with Him throughout all His trials hitherto ; and that in His own way He would assign to them a kingdom, as the Father had assigned to Himself—a kingdom in which humility would be the title to the enjoyment of subsequent exaltation : in that kingdom they should eat and drink⁶, as heads over the tribes of Israel, whom, in their hardened unbelief, their own faith would condemn.

It is very observable that, while Jesus repeats here almost the very words with which He had on a previous occasion animated the hearts of the disciples, He now tells them again that they shall sit indeed upon *thrones* ; but the original word *Twelve* is now wanting ! So He continues, in terms fearfully significant, “ *I speak not of you all* : I know whom I have chosen ; but (it must be so) that the Scripture may be fulfilled, ‘ He that eateth bread with me hath lifted up his heel against me ⁶.’ Now I tell you before it come, that when it (My betrayal) is come to pass, ye may believe that I am He⁷,” (He, that is, of whom all those old prophecies of suffering spoke).

The Paschal Supper now commenced, and Jesus declared to His disciples the intense yearning of heart with which He had looked forward to that, the last, occasion on which He should partake of the Passover before the hour of His final

⁶ This simile, as in the case of Lazarus *lying in Abraham’s bosom*, has reference to the honour of being invited to the table of the monarch. See also Gen. xliii. 16. 25.

⁶ Ps. xli. 9.

⁷ John xiii. 18, 19.

suffering. For (as He told them in words which they could not yet fully comprehend) He would not eat of it any more, "until it should be fulfilled in the kingdom of God⁸."

He then took the *first cup* of wine mixed, after the fashion of the country, with water; and, after offering an eucharistic prayer, desired them to take it and divide it among themselves, for that He "would not drink of the fruit of the vine until the Kingdom of God should come⁹."

It will be observed that, although the language of the Lord on each of these occasions is *similar*, it is not by any means *identical*. By saying that He would not eat of the Passover again until it should be *fulfilled*, He does not of course intend that He would ever eat of it again. That was the last true Passover of the Jewish nation. Its *fulfilment* in the Kingdom of God was *His own death*, as the very Paschal lamb of the Christian Church¹. In the case of the *wine* His language is different. He denied Himself the refreshment of the wine at the supper, as He did the stupefying draught of the Crucifixion, in order that He might receive no factitious aid against the agony He was about to endure; but He *did* point to a future occasion when, after His resurrection, He *would* partake of it with them. That He did so is expressly mentioned in the subsequent writings of the Evangelist Luke², although the account of the event itself has not been transmitted to us.

It was now that being about to partake for the last time of the Paschal Feast, wherein, to show the necessary cessation of all the types and symbols of the Old Law, He instituted the Sacrament of the Eucharist, the soul of Jesus began to be greatly troubled and afflicted. It was not far to seek for the cause. In the immediate foreground of the soul's picture lay in close contact with Himself the one who should betray Him to a

⁸ Luke xxii. 16.

¹ I Cor. v. 7,

⁹ Luke xxii. 18.

² Acts x. 41.

dreadful death. But in His human soul what chiefly oppressed Him was doubtless the approaching loss of one who might have been saved, of one whose body might have been the temple of the Holy Ghost, but who was now in a few short minutes about to become, both body and soul, the prey and dwelling of Satan. Knowing, as we do, what the office of the Redeemer was,—*to save souls*,—it must have been a deep and dreadful feeling that pervaded His mind when He gathered up into His perfect prescience all the horrors of that coming night and day. So it was that, under the pressure of a heavy anguish, He exclaimed, almost upon taking His seat for that final Pass-over, “Verily, verily, I say unto you, that one of you which eateth with Me shall betray Me³.”

That Jesus did not specially point out or name the traitor was no doubt, partly, that up to the very last moment there might be a pathway of escape left for the wretched man, if he would only, upon perceiving how thoroughly his villany was seen through, avail himself of it. There was also this other clearly discernible reason that, had Jesus mentioned him by name, there would certainly have been such an excitement amongst the apostles, that (considering the temper especially of Peter and John, and the fact that they were also armed⁴) there might have been a serious hindrance to the necessary result of the contemplated treachery.

It is evident that up to this very moment no suspicions whatever had been entertained by the apostles of the meditated villany of Judas. They had so little idea of the possibility of such a thing as the betrayal of their Master, that they could not even surmise for a moment *which* of them could be guilty of so horrible an act.

It would seem that at this moment they were in the act

³ Mark xiv. 18, with John xiii. 21.

⁴ Luke xxii. 38.

of dipping the bitter herbs that were used at this part of the meal into the condimental sauce, when the sudden and terrible remark of their Master arrested the attention of the Twelve, and produced instant wonder and apprehension in their minds. They were naturally filled with deep sorrow and amazement, and began in the consciousness of innocence to ask, each of them, "Is it I?" They looked, therefore, from one to another in helpless perplexity, as each asked whether it could be himself who, by some incomprehensible means outside of his own will or intention, should be led to do that which the Lord "testified" (that is, *solemnly asserted*) was about now to happen. Jesus replied that it was one of the Twelve who was at that moment dipping with Him in the dish. "The Son of Man," He added, "indeed goeth, as it is written of Him; but woe unto that man⁵ by whom the Son of Man is betrayed! It had been good for that man if he had not been born⁶!"

According to the arrangement of the little company, as they sat (or rather reclined) at the meal, it appears that John, the beloved disciple, lay on the right side of his Master, and Judas on the left, *upon the same couch*, as they partook of the supper.

⁵ "The Son of Man verily goeth κατὰ τὸ ὀρισμένον (Matt. and Mark) καθὼς γέγραπται, and indeed, περὶ αὐτοῦ. According to the counsel of God previously announced in the prophetic scriptures, the Son of Man must necessarily die; but this necessity by no means did away with the responsibility of him who willingly became the instrument of His death (πρὶν οὐαί). A word of warning for Judas to open his eyes on the very brink of the precipice before he takes the decisive step. It is with a wonderful mixture of compassion and indignation that the Lord reflects upon the fate which threatens the traitor. Fully conscious of His dignity He feels that no other crime could be on a level with this, and perfectly acquainted with the mysteries of eternity, He sees that no recovery from His dreadful misery is to be expected. The expression which He adds (according to Matthew and Mark) would have been too strong, if He had seen, in the extreme distance, a single ray glimmering across the darkness of Judas' eternal condemnation." Oosterzee, ii. 296.

⁶ Matt. xxvi. 24. Mark xiv. 21.

Peter seems to have been a little farther off upon the right hand, whence by turning slightly he could command what was probably the central couch on which Jesus was lying. In the confusion and perplexity into which they had been thrown by the startling declaration of Jesus, Peter beckoned to John, making signs that, as the nearest personal friend of his Lord, he should ask who of all the apostles could be the one to whom He was alluding? Throwing his head⁷ backward in an attitude of affectionate and confidential intercourse, John, leaning upon the neck of Jesus, asked Him, "Lord, who is it?" The words were naturally spoken in a whisper; and in the same low tone of voice Jesus at once replied, "He it is to whom I shall give a sop⁸ when I have dipped it." He then took a small portion of the bitter herbs, which He dipped in the bowl of sauce, and "gave it to Judas Iscariot, the son of Simon⁹."

Now the action which Jesus thus performed was one which belonged only to circumstances of intimate and affectionate friendship. It was, therefore, one more and the most *personal* effort which He could make, without interfering with the moral course of the world, to save the wretched man from that gulf of perdition to which he was fast downwards hurrying.

⁷ Gk. ἐπιστρέφω. He would so look up into Jesus' countenance. There is an idea of strong and earnest affection in the expression.

⁸ "We have here such an allusion to the Paschal rite, as forbids us to separate this feast from that of the Passover. In the Paschal meal there was a sop called *charoseth*, made up of figs, nuts, and other fruits compounded with wine or vinegar. In this sop the householder dipped pieces of unleavened bread and was followed in the act by the rest of the company. The sop was not a continuation into the Paschal meal of a custom belonging to an ordinary meal; it belonged entirely to the Paschal feast. It had a symbolical meaning. It represented the fruits of that blessed land to which the partaking of redemption gave them a right, just as in the law the benefits of nature were always enjoined with the grace of redemption. Matt. xxvi. 23 refers to this dish. If we refer it to the common bread of the daily meal, there is no connexion with that passage. There remains no material to be into."—Hengstenberg, ii. 161, 162.

xiii. 23—26.

It was useless. The Lord's mercy was despised, the day of grace was over, and the soul of Judas had reached that dreadful condition in which, as the Apostle Paul, probably having his case in view, declares that "it is impossible to renew such persons to repentance¹." S. John says that "after the sop Satan entered into him²." It is idle either to press these words or to attempt to refine upon or explain them away. Judas' body and soul passed at once and for ever into the possession of Satan.

So far as it is possible to arrange the events of the Paschal Feast, these matters had all occurred before the eating of the lamb, which was now proceeded with.

Jesus then observed to Judas, "That thou doest, do quickly." These words were apparently spoken in a louder tone, so as to be heard by those who sat at table. But as none except John was aware of the previous conversation between himself and his Lord, none could have been aware of the meaning of the words; and in fact they one and all did attribute to them a far different meaning to what they really bore. Judas being the treasurer of the company, some naturally thought that Jesus had desired him to buy such things as were necessary for the next day's festival, more particularly as, in contemplation of His own approaching betrayal and death, no preparation had been made beyond that very evening. Others imagined that, in accordance evidently with the merciful forethought of their Master on such occasions, He had sent him to bestow some money upon certain poor persons to enable them to procure the necessaries for the remaining week.

Whether or not Judas had overheard the whispered com-

¹ Heb. vi. 6.

² "The allusion in the 'Satan entered into him,' to Luke xxii. 3, is all the less doubtful, as this peculiar phraseology never again occurs in the same way, either in reference to Judas, or for any other purpose. In Mark v. 12 Luke viii. 32, it is used of *bodily possession*."—Hengstenberg, ii. p. 162.

munication between his Master and John is not clear ; but upon his receipt of the fatal sop it would seem that he exclaimed to Jesus, " Master, is it I ? " The reply of Jesus striking at once at the root of his own secret intention, rendered the apostate disciple dumb. " Thou hast said," replied Jesus ; and all communication between them ceased ³.

It is commonly supposed, from the language of S. John, that no sooner had Judas received the sop, than he immediately left the room upon his fatal errand. It may have been so ; but there are many circumstances which seem to point to a contrary conclusion. The words of S. John by no means imply that Judas left the room immediately in *point of time*⁴. They rather indicate the close connexion which in the writer's mind existed between the entry of Satan into his soul after the receipt of the "fatal sop," and the departure of the doomed man upon his hellish errand. The ecclesiastical view of the subject has certainly always been that Judas remained to partake of the entire Eucharistic feast, and only departed when, the company having risen from the Supper, his absence would be set down naturally to one of the two motives to which it was in fact actually assigned. And it is certainly a point worthy of observation that otherwise there would have been no *precedent* of that danger which follows in the Church's view upon unworthy participation. Judas himself would certainly have been anxious to avoid the notice which he would have drawn down upon himself, had he so abruptly and contrary to all usage broken up the Paschal company. It is reasonable to conclude, therefore, that he *remained* while Jesus instituted

³ On the phrase or formula " Thou hast said " (*ov εἶπας*), see Jahn, Bib. Ant., p. 195.

⁴ On the remark of S. John (xiii. 30), that " It was night," Dr. Wordsworth remarks justly, that it is " a proof that Judas was present at the Holy Communion which followed the Paschal feast *in the evening*." This is also Lightfoot's opinion.

that Eucharistic Feast which was thenceforth to supersede the Jewish Passover for ever. Wichelhaus, indeed, "argues against the participation of Judas, on the ground that the known character of such a transgression as Judas' would necessarily exclude from the communion of the body and blood of Jesus. This is certainly not without force ; but it is outweighed by another consideration still more important—namely, that the first supper had a symbolical significance, and was a prospective exhibition of the sacrament of all future times. Nothing more was absolutely necessary than the protest against him, and that was given with abundant force. Nor is it to be overlooked that the feet of Judas were washed with the rest. Now if we press the argument of ecclesiastical discipline, the washing of his feet would be equally a stumbling-block. Signifying as it did the forgiveness of sins imparted by Christ, it would not seem to have been appropriate to Judas. But if we regard him as the type of those who, notwithstanding the proffer of the washing away of their sins by Christ, perish in their guilt, we find no further difficulty."

It was while the apostles were eating the Paschal Lamb, which succeeded the dipping of the herbs, that Jesus took the two cakes (or biscuits) of unleavened bread which lay upon the table before Him, and after giving thanks to the Father, broke one of them, and laying the pieces upon the unbroken one, according to custom, distributed them to all the apostles, saying, "Take eat ; this is My body, which is broken for you ; this do in remembrance of Me." As soon as the Lamb was consumed, it was customary to pass round the Third Cup, called the "Cup of Benediction" or Blessing ; and it was this to which the Lord now imparted the sacramental character of His new supper⁵. He took the cup in His hands ; and, first giving thanks to the Father, He gave it to them ; and, in

⁵ Hengstenberg, ii. 167, 168.

⁶ Luke xxii. 20.

accordance with His command, "*they all* drank of it." And He said unto them, "This cup is the New Testament in My blood, which is shed for many for the remission of sins: this do ye, as oft as ye drink it, in remembrance of Me⁷." He then added, as was His wont on occasions of more than usual solemnity, and to impress His words more vividly upon their minds, what He had already declared before the commencement of the supper, "Verily I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in My Father's kingdom⁸."

Presently after this the supper seems to have been brought to a conclusion, so far as the chief ritualistic observances were concerned.

The Paschal Feast then over, there was reasonable excuse for Judas to make his escape from the room without his absence being unfavourably commented upon. Jesus and the remainder of the disciples would not yet quit their places; for He had much yet to say, which could be fittingly said only when the traitor had finally quitted the company⁹.

As regards the purchasing of things for the Chagigah, or other approaching parts of the week's feast, it was true that it was now late at night, probably at least ten o'clock p.m. But it must be borne in mind that, however long the Lord's Pass-over might have endured, it would not have exceeded by much, if at all, *the other Paschal Feasts* which were that night being held all over Jerusalem. Considering the enormous number of foreign Jews at that time assembled in the city, there must have been a great many who required things for the ensuing day's festival which they had not yet had time to procure. It is easy to understand therefore that, it now being full moon, as

⁷ 1 Cor. xi. 25 with Matt. xxvi. 28

⁸ Matt. xxvi. 29 with Mark xiv. 25.

⁹ Ten o'clock p.m.

soon as ever the Paschal Feast was over the shops would be opened for the rapid sale of such things as there had been no time previously to purchase. Still, as it was getting late, Judas might well be allowed to slip out without remark, under the idea which the disciples had formed of the intent of their Lord's injunction to him.

Forth then into the night went the traitor, the powers of hell gathering round his soul, the one wretch decreed¹ from the foundations of the world to "betray the innocent blood." All that could be done to save him had already been done. But his salvation was impossible. He was past recall. He was on his way "to his own place".

It is difficult to read the language of the post-prandial conversation between Jesus and the remainder of the disciples without feeling that an air of relief seems to pervade the tone in which the Evangelists record what passed after the departure of Judas². In the holy mind of Jesus, especially, there seems to be that rapture of resignation (if so it may reverently be termed) which breathes in all the words of Him whose thoughts had all along in that terrible evening been for Judas, not for Himself.

On the departure of the traitor Jesus gave utterance to one of those mysterious expressions respecting His own glorification which can be explained only by reference to the revelation of the Holy Trinity⁴. It is enough to say that His meaning manifestly was, that the trial which had been going on between the conscience of Judas and the influence of the tempter being now over, there was no further obstacle to the immediate fulfilment of God's eternal decrees by the mediatorial death of the

¹ Decreed, that is, in the Scriptural sense. Compare Ex. vii. 3; ix. 12, &c., with viii. 15.

² On the *ἵδιος τόπος* of Judas, see Bengel's *Gnomon*, p. 420.

³ See Hengstenberg on this point, ii. 167.

⁴ John xiii. 31, 32.

son. "Little children," then exclaimed all obstacles were now removed to the full indulgence of infinite love, "little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." (Meanwhile) "a new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this all men shall know that ye are My Disciples, if ye have love one to another."

The commandment of brotherly love was in itself, as we know, not in any wise a new one; for even under the ordinances of the Levitical law it was recognized as the second great and correlative commandment by those who looked through the husk to the kernel. Neither perhaps was it new in the sense of becoming binding upon *Christians* as such amongst themselves. Rather does it seem as if it were the new commandment of that *new kingdom*, in which it would gather up and absorb all the positive and negative duties of man in the imitation of Jesus Christ.

The renewed mention of His departure was still as much a source of perplexity to the minds of the Eleven as it had been to the *Jews* on a former occasion. They had, however, formed a nearer conclusion than did the apostles, by connecting with the supposition that Jesus was alluding in some way to His death. Peter especially, upon whose impetuous disposition and affectionate heart the previous conduct of His Lord the evident sadness and unusual depression that pervaded language and manner during that naturally joyous feast produced an impression of anxiety and disquiet, hastily with the question, "Lord, whither goest Thou?" answered him, "Whither I go, thou canst not follow."

* John xiii. 33—35.

† Burgon, Pl. Com. on S. John xiii. 34.

but thou shalt follow Me hereafter. Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake⁷. Jesus answered him, Wilt thou lay down thy life for My sake⁸?" Then, sparing him for awhile, the Lord turned and addressed the whole company of the Eleven, foretelling to their grieved but incredulous minds, that they would *all be offended because of Him that night*, that there would be a difficulty against which their faith would stumble and break down. And He bade them remember the prophecy of old, that the Lord "would smite the shepherd, and that the sheep would (consequently) be scattered⁹." Still, to prevent them from falling into despondency, He promised that after He was risen He would resume His pastoral charge over them, and "go before them" as their Shepherd "into Galilee¹." "Peter answered and said unto Him, Though all men should be offended because of Thee, yet will I never be offended." But Jesus turning to him, as the spokesman of the party, warned him: "Simon, Simon, behold Satan hath desired to have you (the whole Twelve), that he may sift you as wheat: but I have prayed for *thee* that thy faith fail not; and when thou hast by-and-by retraced thy steps², strengthen thy brethren³."

What a fearful insight these words of Jesus give into the working of the spiritual world at that time! The whole powers of hell were in a state of extraordinary activity and malignant

⁷ The assertion of Peter forcibly recalls to mind the language of Ittai the Gittite: "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be."—2 Sam. xv. 21.

⁸ John xiii. 36—38.

⁹ Zech. xiii. 7.

¹ Matt. xxvi. 32. Mark xiv. 28.

² The A. V. has "*art converted*," which fails to represent the true meaning. The scene after the *repast* at the Lake of Tiberias affords the only true commentary upon the word *ἐπιστρέφας*, which I have ventured to translate as in the text.

³ Luke xxii. 31, 32.

desperation. Yet, although their direct assaults had been directed against the whole of that little company, and specially, as it seems, against Peter, though they succeeded in causing a grievous fall and a momentary dispersion, such was the power of the Love of Christ, and of His intercession with the Father, that none except Judas became finally lost. The words of Jesus were a distinct forecast of that "return upon his steps"⁴ which Peter would one day make, and when he would receive strength to enable him to strengthen his brethren. Peter, still confident in his love, and incredulous of the possibility of his falling, declared, *for the third time*⁵, his willingness to follow Him, and his resolution to brave all danger on His behalf. "Lord," he said, "I am ready to go with Thee, both into prison, and to death! Then said Jesus, I tell thee, Peter, that this day, even in this night, before the cock crow twice, thou shalt deny Me thrice⁶. But he spake the more vehemently"—as urgent and fiery in assertion as he was afterwards in denial—"If I should die with Thee, I will not deny Thee in any wise." He was not alone in his assertion: "Likewise also said they all'."

Jesus began now to warn the disciples of the dangers and difficulties which were about to gather round them. "He said unto them" (referring to the charge He had given them when

⁴ See John xxi. 15—17, and below, in loco.

⁵ See John xiii. 37. Matt. xxvi. 35. Luke xxii. 33.

⁶ The difficulty in reconciling the accounts of the cock crowing, S. Mark speaking of *two* and the other three only of *one*, is easily surmounted by considering that the second of S. Mark's account and the one of the other three refer to that one regular hour of cock-crow which falls at three o'clock in the morning. From this circumstance the close of the third night watch was, in fact, termed *ἡλεκτροφωνία*. The other, mentioned by S. Mark, was an incidental one, such as may, or may not, occur at any other hour; and on this particular night did actually occur at about three a.m. The statement in Reswell's Harmony, iii. 210—216 will place the matter in a very clear light.

⁷ Mark xiv. 30, 31.

He sent them forth on their mission), "When I sent you without purse, and scrip, and shoes⁸, lacked ye any thing? And they said, Nothing!" "But *now*," continued He, "he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you that this that is written must yet be accomplished in Me, And He was numbered with the transgressors: for the things concerning Me are on the eve of their fulfilment⁹."

The words which the Lord thus used in a figurative sense, to warn them of the necessity of personal precaution against danger, were misunderstood by the apostles. They took His words *literally* when He spoke of *swords*¹; and there was no lack of courage, or fiery zeal among them, had He given the signal or encouragement for its exercise. "Lord!" they said, "behold, here are two swords!" "It is enough," said Jesus, putting the implied inquiry by, and plainly showing that they had altogether mistaken His real meaning².

The hour was now at hand for the arrival of the Prince of this world in all his terrors, and He had but a short time to talk with them. But He was now about to give the final proof of His own perfect submission to the will of the Father, and to the commandment which He had received from Him.

The Lord, whose spirit had followed every footstep of the

⁸ Luke ix. 3.

⁹ Luke xxii. 35—37. Literally "have an end," as in A.V. But the words in the text represent the meaning perhaps better in our language.

¹ These swords were no doubt carried according to custom for protection against the numerous robbers that infested the wildernesses, and especially the road from Jericho to Jerusalem. It was upon this notorious fact that Jesus founded His parable of the Good Samaritan. Josephus (B. J., bk ii. c. viii. 4) says even of the Essenes that "they carry nothing at all with them when they travel into remote parts, *though they still take their weapons* with them for fear of thieves (i.e. banditti)."

² The expression in the original is equivalent to dismissing a subject altogether. It is quite untranslatable in our idiom. Sim. Mark xiv. 41.

traitor from the moment that he had quitted the supper-table, was now aware that there was not more time remaining to Him than would suffice to bring Him to the spot where the final conflict with the whole assaults of the kingdom of Satan must be sustained, and to carry on events down to the hour when the traitor would appear to betray Him with the accursed kiss. The few necessary arrangements after the conclusion of the Paschal Feast being now completed, Jesus reserved His remaining words for the midnight walk, where, under the light of the now full moon in that clear region of the earth, He would continue His words of warning and advice until the terrible goal should be reached. Rising from the couch, He gave the signal for their departure. "Arise," said Jesus, "let us go hence!"

THE ROUTE TO GETHSEMANE. 11 P.M.

As they quitted the house in which the Paschal Supper had been eaten, it would seem that they must pass by the Temple gates in order to reach the outer gate of the city, whence the road led across the valley of the now dry bed of the watercourse of the Kidron. Over the Temple gate was carved a magnificent colossal representation of a vine in full bearing, the gilded clusters of which were of the height of a man's stature³. Taking, as was His wont, the first image that met the eye as the starting point for His remarks, the Lord directed the disciples to see in Him the True Vine of which His Father was the Husbandman, and following up the simile urged upon them the necessity of their continued union with Himself as the condition of their spiritual life. The Lord makes the vine the symbol of Himself, as the plant which was not only the most familiar object in the country in which He was then speaking, but as possessing in a most remarkable manner the characteristics which rendered it

³ See Burgon on S. John xv. 1, and Jos. Antt., xv. 11. 3.

appropriate to His purpose. The invigorating and cheering qualities of the grape, the luxuriance of the shoots, the gracefulness of its foliage, were all naturally points which the dullest imagination could recognize as imaging the nature and powers of the Church founded in His blood and sustained by His grace. But there were other marks by which the symbol was even more specially suited to its purpose. The power of adaptation which it possesses in itself to every, even the barrenest, soil, its capacity of extracting nourishment, and the necessity of pruning out all dead and decayed wood to the fertility of the plant, point in a very remarkable manner to the propriety of employing the vine as an image and type of the Christian Church. Upon these well-known qualities of the vine the Lord grounds this portion of His address.

The Paschal company had now passed through the city gate, and were approaching the pathway which led over the water-course of the Kidron to the Mount of Olives. There the Lord, having now finished all the exhortation which He had designed to give the disciples, paused once more before finally entering upon the road which led Him directly to His betrayal. *His hour*, as He declared, *had now come*; that hour which thrice in earlier times He had described as still distant—the hour when the Son of Man should be glorified, and the Father glorified in the Son ⁴.

Then it was that, before passing over what was truly “the Valley of the Shadow of Death,” with the coming Agony almost already forecasting its dews over the forehead of the Redeemer, Jesus paused to give one last token of His love before the advent of the Prince of Darkness to the final struggle.

Lifting up His eyes to Heaven, a gesture by which He indicated to His disciples the intimate communion which existed between Himself and the Father, He addressed that wondrous

⁴ John xvii. 1—5.

prayer, the token of His unspeakable love for His own, for the preservation and sanctification of the Church which He was about to purchase as His bride by the shedding of His blood.

Looking onward through the veil of His immediate sufferings, He contemplates the glory which He is about to enter upon, and prays the Father to support and strengthen those whom He is about to leave behind Him in the world. He prays "not that they should be taken out of the world, but that they should be kept from the power of the Evil One⁵," whose dominion it is. And that prayer He extends not to the Eleven alone who were with Him, but to all those who in the after ages of the world should believe on Him through their word of testimony; that they all might be with Him where He is and behold His glory which the Father had given Him, for He bears witness that, in the unity of the Divine Nature, the Father had loved the Son before the foundation of the world. Thus did the Lord, in the depth of His infinite love, gather up into His prayer the whole Divine scheme of Redemption as it was designed and wrought out by the Persons of the Undivided Trinity. And in the end, while bearing testimony that in the midst of an unbelieving world the apostles had known that the Righteous Father had sent forth the Son, He declares that He is now about to complete that ineffable proof of His submission to the will of the Father which yet remained to crown His redemptory work. So should the love wherewith He had loved the Son be in them, and He Himself, as one with the Father, would be in them also⁶.

⁵ Ἀπὸ τοῦ πονηροῦ, as in the Lord's Prayer. Our A. V. renders it incorrectly, as also in 1 John v. 19.

⁶ The discourse of Jesus alluded to in this chapter is contained in S. John xiii. 31—xvi. 33. The prayer is the whole of c. xvii. To read the discourse itself uninterruptedly, the following passages should be placed in parentheses, and for the time omitted :—c. xiii. 36—38; xiv. 5—14. 22—26; xvi. 17—22. The thread is thus uninterrupted.

ROUTE OVER THE KIDRON. MIDNIGHT.

The great Prayer concluded, Jesus, refreshed in His spirit, knowing all things that were coming upon Him, and aware that the moments were few before the traitor would appear upon the scene, took the final step, and led the way over the valley of the Kidron towards a garden in which He was wont, when residing in the village of Bethany, to retire for the purposes of prayer on His road out at night. The neighbourhood of the city abounded with such enclosed gardens or pleasure-grounds, the property of rich inhabitants. The garden of Gethsemane, to which Jesus was in the habit of resorting, was one of this kind; an olive-grove enclosed by a thick hedge, and entered by a wicket-gate. In its quiet and secluded glades, away from the hum and stir of the city, He sought the joys of that secret commune with the Father which was the ever-present happiness and stay of His soul. The property itself, it is not improbable, belonged to Lazarus and his sisters of Bethany.

SECTION II.

GETHSEMANE. MIDNIGHT.

HE now entered the garden—so often the scene of His quiet retirement and nightly commune with the Father—and bade the eight disciples remain on the watch by the garden entrance, while He Himself, with Peter, James, and John, went farther on into the deeper recesses of the grove, where the light of the Paschal moon would scarce break in upon the silent covert of the dark olive shadows.

Advancing a stone's cast⁷ from the entrance, He there left the

⁷ This stone's cast must have been some little distance, since it refers to the discharge of a stone from a sling. It is spoken, therefore, with reference

Three and passed a few steps farther still into the silent glade. Then it was that the sorrow and heaviness which oppressed His soul became mingled with a new and sore amazement^a. And this arose not from the mere contemplation of the immediate approach of a terrible and ignominious death. His "soul was, indeed, exceeding sorrowful even unto death," for in that contemplation were involved feelings and considerations which none but the Redeemer could have entertained or known. It was not mere terror of death, such as men have again and again encountered with stern and undaunted defiance; it was not the dread of a physical torture which oppressed His soul. In the idea of death to Him were involved thoughts far above those of mere earthly mould and origin—thoughts which belonged to the whole view of the fall and redemption of man, and the imminent assault of the fullest powers of hell. But the Redeemer was more than sorrowful; He began, as He advanced into the garden's depths, to be "sore amazed." He was aware of a sudden and violent change operating within His sinless soul, and an altered state of His relations with the Heavenly Father. The power of sin, the horror of its dreadful darkness, weighed down His spirit. Sinless as He was Himself, He was compelled to feel the whole energy of sin working in its deadliest intensity within Him, in order that He might experience in His own person the awfulness of its nature, as a thing at variance and in direct hostility with God. What must it have been, then, for Him, whose perfect happiness had hitherto consisted in His intimate communion with the Father—a friendship never before interrupted for a single moment—to feel that continuance now withdrawn, that communion broken off, even for a time, in to the *eight* disciples, not with regard to the *three* who were near enough to hear even the words which Jesus uttered in the Agony.

^a It is S. Mark (c. xiv. 33) who states that He now "began to be *sore amazed* and very heavy." Did he not derive this remarkable statement from the lips of an eye-witness—*Peter*?

order that He might alone and in His own person bear the full weight and deadliness of that sin, to overcome which He had expressly come forth into the world? Hence, doubtless, amazement came upon Him. Sensations, painful, as they had hitherto been unknown, perplexed for a time His holy mind. His soul was lacerated and bowed beneath its terrible oppression, and in that dread hour He experienced, what we can never comprehend, the full burden of all the sins of this fallen world. Then came the Agony of the Christ, that final struggle to which, ever since the hour of the conflict in the wilderness, He had looked forward as the season of the Tempter's renewed assault⁹. Against the weakness of the flesh arose the energy of the pure and holy spirit, and thence ensued an agony and a struggle such as we can but faintly conceive: the vehement assertion of a perfect obedience in conflict with the urgency of the power of evil. And into the nature of that agony we may gain just this slender insight, that it was a contest between implicit resignation to the Will of the Father and the suggestion of the Devil to accomplish the Redemption of the world by an easier scheme than that which the Father had ordained as necessary to be wrought. So vehement was the struggle in the Redeemer's soul that in the height of the agony the blood, breaking forth from the surface vessels, forced itself through the pores of the skin, and dropped in clots, like sweat, upon the ground. A little more, and it can scarcely be doubted that death itself would have ensued, the result of the Devil's art to frustrate the Will of God for the Redemption of man. It seems, indeed, that it needed the support of a heavenly messenger, sent to assure Him of the continued favour and protection of God, to restore the suffering Saviour, and supply the necessary strength to His fainting and exhausted spirit. At length, baffled and defeated, the Devil recoiled again from the scene of his second and final

⁹ See above, vol. i. p. 142.

attempt, and henceforth seems to have directed his assaults by working upon the evil passions of the earthly and human persecutors of the Christ.

The attentive consideration of this terrible scene is enough to convince any reflecting mind that the salvation of the world by any other means than the death of Christ was *impossible*. It is unnecessary to enlarge upon so fearful a consideration. Doubtless, like all other revelations of matters so infinitely transcending the comprehension of the human faculties, its immediate object is to act beneficially upon the minds of men, by exhibiting the power of human nature sustained by the Grace of God¹ in combating the direst assaults which the powers of hell are capable of directing against it. It is impossible, too, not to connect this final assault with the record of the first temptation in the wilderness. There can be little doubt that the suggestion of the Tempter was the same as in the third temptation which S. Matthew records, namely, to compass the Redemption of man by other means than those which the Father had ordained from the beginning of the world. And the Saviour's own words seem to point to this when He declares that it was then the hour of the evil ones of this world and of the Powers of Darkness².

During the intervals of what we may call this His second great combat with Satan, Jesus twice returned to where His three disciples were lying near him, to receive, as we may well imagine, that comfort which their sympathy and love might have afforded to His wounded and sorrowful spirit. But ready as they were to sympathize with His trial, and express their love and devotion to His person, the grief and dread with which His words during the supper hour had inspired them had proved too much for their strength. Sorrow had exerted its depressing and wearying influence, and they had sunk into a heavy and

¹ See 2 Cor. xii. 9.

² Luke xxii. 53.

unrefreshing slumber. Gently the Lord reproached them for their want of strength ; and yet even in that dark hour He showed that His thoughts were more for them than for Himself, lest in an unguarded moment, while His presence was withdrawn from them, they might, through the weakness of the flesh, willing as the spirit was, be led into temptation. Thrice did the Lord, withdrawing a little into the thickness of the shadow, pray that, if it were possible, the cup of sorrow might pass away from His lips ; but though He was heard by Him who was able to save Him from death, and though an angel was sent from heaven to assure Him of the Father's help and countenance, yet was not the cup removed from Him, and He obeyed and drank it to the dregs. Returning then with renewed energy of the spirit to the still drowsy disciples, He bade them put off the period of sleep and rest to a future time³. "The hour has now arrived, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going : behold, he is at hand that doth betray Me" (Matt. xxvi. 45, 46).

The words were scarcely uttered, when the sound of advancing footsteps, long since detected in the soul of Jesus, fell upon the ears of the startled Disciples ; the tramp of armed men broke in upon the stillness of the night air, and woke the silence of the deep olive grove. As they neared the spot where the whole Eleven had now gathered in foreboding and apprehension round their Master, suddenly through the moonlight gleamed the iron helms and spearheads, ruddy in the flickering glare of lamp and torch, of a company of Roman soldiers. With them came a less disciplined band of the officers of the Sanhedrim, armed with swords and cudgels, under

³ τὸ λοιπόν. Surely not, as in A. V., "*now*," but *for future time*, εἰς τὸ μετέπειτα. The common translation is negatived by the ἀπέχει in Mark xiv. 41, and by Luke xxii. 46.

the Levitical Captain of the Temple, while seemingly a motley group of scribes and priests contributed to swell the troop which thus set out to seize one unarmed man accompanied by eleven poor peasants of Galilee. With lantern and with torch they came prepared to search out the thickest depths of the olive-garden; for, though the Paschal moon was shining brightly, might He not elude their search in the tangled thickets of the grove?

Foremost of that inquisitor's band, where the smoky glare of the pitch torches cast every changeful shade of expression upon eager, scowling, or indifferent countenances, slinking on with undecided step—his coward heart filled with the mingled emotions of hate, cupidity, and fear—crept the Traitor Judas! Watchful and wary as they were, there was little need for all the preparation that had been made. As they rose the slope on which the garden lay, and neared the entrance-gate, there—the long shadows lying athwart the silvery ground, while many a gnarled trunk and fantastic form of dark deep hue studded the moonlit landscape,—were grouped the party amongst whom they would find Him they were in quest of.

Judas had taken the precaution, in his capacity of guide, of giving the soldiers a token by which they should recognize Jesus and distinguish Him from the others. The token was a kiss. "Whomsoever I shall kiss, that same is He! Hold Him fast!" So they continue to advance up the slope towards Him who, motionless as yet, surveys with eye serene the movements of the first actors in the cruellest tragedy which the world has ever seen. Strange it seems that Judas, while bent upon gratifying his own malignant temper, shows by his advice *to hold Jesus fast* that he had his doubts as to the success of his miserable scheme. Had he some dim notion floating in his mind that Jesus might yet elude His captors, as twice He

⁴ Matt. xxvi. 48.

had done before, by the exertion of a power which he himself must have known to be miraculous? If so, could he not also have felt (what he must have experienced on many occasions before then) that his own thoughts, as well as his atrocious plan, were all at that moment plainly seen and read by Him before whom he stood? But it is impossible to account for the actions of men when their minds are under the influence of a paramount and dominant passion for the time.

Stepping out from the body of his followers, who remained under the shadow of the trees, Judas advanced to meet our Saviour, and, with the words of salutation, embraced and kissed Him⁶. Jesus, addressing his fallen disciple by the name of "friend," as though to show that no personal feelings of resentment on His own part should be added to the horrors which the wretched man was so soon about to experience, inquired of him the reason of his coming; and as Judas hesitated to answer, Jesus in a word showed him that He knew all that had happened and was about to happen to Himself through his agency. "Judas," said the Lord, "betrayest thou the Son of Man with a kiss?" Coming forward, therefore, so as to concentrate the attention of the soldiers and the rest upon Himself, He demanded of them whom they sought. The answer, which seems to have come from somewhat hesitating lips, as though the majesty of the Lord's appearance had disconcerted their minds, was that they had come to seek "Jesus of Nazareth." "I am He," replied the Lord; and with the word He advanced a step or two nearer to His captors, for the purpose of surrendering Himself into their hands, and so giving opportunity for His disciples to escape. But they were in no

⁶ It was rare for a master to kiss a scholar, much more so the converse. It is not easy to see whether Judas' action was in hypocritical reverence or in insolent mockery. See Bp. Lightfoot, *Horæ Heb.*, ii. 357.

⁶ Luke xxii. 48.

mood just then to lay hands upon Him. As He spoke, advancing towards them, a sudden terror seems to have seized upon them. Whether overawed by the majesty of His appearance, into which He may for the moment have thrown the awful light of Deity, or stricken inwardly by some secret touch of Divine power, we may not tell: but certain it is that no sooner had Jesus pronounced the words "I am He," than the whole band recoiled from before Him, and, staggering, fell to the ground⁷. When, after a pause of strange inactivity, like men recovering from the effects of a stunning blow, or bewildered from the confusion of a drowning state, they slowly and hesitatingly confronted again the calm presence before them, Jesus repeated the question, "Whom seek ye?" Confused and troubled in mind, they answered again, "Jesus of Nazareth!" "I have told you," said Jesus, "that I am He; if therefore ye seek *Me*, let these go their way⁸." Mindful of all but self in that hour of deadly peril, the Shepherd gives Himself up for the sheep so soon, alas! to be scattered, and to leave Him

⁷ See upon this point Tholuck (Comment. on S. John, pp. 379, 380). Olshausen (iv. 184) quotes the instance of Marius quelling the mutiny by the mere power of his presence, in proof of the effect which may be naturally produced by persons of strong vital power and force of character. A very singular notion has been put forward by the late Abp. Whately, that the falling to the ground of the soldiers was not the effect of any supernatural influence, but the intentional act of obeisance to Jesus as one whom they were willing to acknowledge as their King. And the whole act of Judas is represented as the result of a desire to force Jesus into an acceptance of the regal dignity, as being that which He desired, but did not choose publicly to intimate. "It seems, at least, *as* likely, that they *prostrated themselves* to do homage to Him as King, conceiving Him ready to claim the kingdom, and that it was only on His refraining from making any such claim, or accepting any such offer, that they carried Him off as a prisoner" (Whately, Lectures on the Apostles, p. 107). The Abp. instances the cases of the Emperors Julian and Galba, and of Sextus Pompey, as illustrative of this view, to which he might have added those of Julius Cæsar and Cromwell. It is enough to say that, however well this theory might apply to the Jewish band, it could have no relation to the *Roman soldiers*.

⁸ John xviii. 8.

alone to the protection of Almighty Power. But the scene was not yet over with them. The little band of our Lord's followers saw but too clearly what was about to follow ; and, remembering the misunderstood warning of Jesus, thought that the time had come to use force in His defence. It is a singular instance of the effect of present emergencies in overthrowing the power of calm reflection in ordinary temperaments, that any of the eleven disciples should have thought for a moment of using force for the preservation of their Master. It seems incredible that they should have forgotten the many proofs which Jesus had given them of His perfect mastery over all the forces of nature, and of His *power* (if He chose to exert the *will*) to escape from any hostile intentions of His adversaries. The excitement of the moment acted of course differently upon different temperaments. Some would be unnerved at the overwhelming display of force arrayed against them, some perplexed between the desire to defend their Master and the evident hopelessness of the attempt. Others, like James and John, would, with Peter, have been ready to dare any thing in the enthusiasm of the moment, had they but the means of resistance. It remained for Peter alone, the only one who seems to have seriously acted upon his own view of his Lord's words⁹, to give way to the dictates of his own loving and impetuous temper, and, despising all calculation of odds, to risk his life for the Master whom he so dearly loved. Strange contradiction in a noble nature ! Ere four hours shall have passed by, the impetuous follower, cringing in the face of less real danger, shall shrink within himself, and (oh, shame to be washed out with bitter tears !) shall deny all knowledge of the Man he now stands foremost to defend !

When Jesus showed by His calm bearing and steady attitude that He had no intention of evading the grasp of His pursuers,

⁹ Luke xxii. 36.

one or two of the foremost among the band belonging to the chief priests seized upon Him, and began to bind Him fast with cords, according to the advice of the traitor Judas. Then it was that Peter, his fiery temper and honest indignation overmastering him, exclaimed, "Lord; shall we smite with the sword?" Suiting the action to the word, and without waiting for the permission which his Master would not have granted, he drew the sword he had brought with him, and rushing upon the nearest and most prominent of those who had laid hold upon Jesus, he struck a blow at his head which would probably have proved fatal, had it taken the intended effect. The person whom Peter had attacked was a servant or officer of the High Priest, named Malchus; as the blow fell, the man threw his head suddenly aside, and the descending sword shore off his right ear. But the great Physician was there, and knew that the man, in acting as he did, was only obeying orders, and knew not what he did. Addressing Himself to those who were drawing the ropes tightly round His arms, Jesus desired them to release His arm for a moment¹, and, stretching out His hand, healed by His touch of virtue the servant's bleeding head². Turning then to His over-forward follower, Jesus commanded him to return his sword into its sheath, bidding him to bear in mind, for the benefit of all after ages, that the use of violence should never prosper for the propagation of His kingdom, but

¹ Such seems to be the meaning of the words "Suffer ye thus far." The word rendered *suffer* means, properly, "let me go."

² It may seem very strange that Peter was not arrested immediately upon the commission of the act, but the truth is that the whole proceeding of the arrest of Jesus was utterly illegal, and in contravention of the acknowledged principles of Jewish criminal law. This was well known to Peter and his opponents; and as the one main object was to secure the person of Jesus, it is easy to understand that the officers of the priests did not care to have too much upon their hands for which they might possibly yet have to answer before the Roman Governor. Upon the illegality of the entire proceedings connected with the trial and condemnation of Jesus, see Dupin's "Trial of Christ."

would inevitably tend to the hurt and destruction of those by whom it should be mistakenly employed. He reminded him that it was perfectly competent for Him at that moment to pray to the Father; and that the answer to His prayers would be an army of Angels compared to whom, even numerically, the band of their human opponents would sink into utter insignificance: but that, although it was perfectly in His power to do so, He would thereby be overthrowing the whole scheme of the Father for the Redemption of the world. His Father had given the cup³ into His hands. It was His duty to drink it. Turning then to the band of officers belonging to the chief Priests, He indignantly demanded why they came out armed with swords and bludgeons to seize Him, reminding them that He had been daily in the habit of teaching in the Temple, and that, had there been any reasonable excuse for His arrest, it would have been put in force ere then. But, as He sorrowfully observed, "This was their hour, and the power of darkness⁴."

It now becoming evident that Jesus intended to offer no resistance to His illegal capture, He was fast bound with ropes, and suffered Himself to be led away by those whom His disciples evidently at one time hoped to see Him scatter before Him like chaff before the wind. Shocked and terrified, aware that human resistance was of no further avail, the disciples began now each to seek safety in flight. Mixed up with them in the confusion of the moment was a young man (whose

³ How beautifully our Lord refers to the will of the Father as expressed to Him in answer to the prayer which He had thrice offered up, "with strong crying and tears, unto Him that was able to save Him from death," (Heb. v. 7) in the Garden of Gethsemane! The same apostle who adverts to this circumstance also directs our attention to the fact that the prayer of Jesus was heard, that is, *granted*, although not in the way in which it was urged. The "Grace" of God, in fact, was sufficient for Him (2 Cor. xii. 9), and the strength of the Divine nature was made perfect in the weakness of the human.

⁴ Luke xxii. 53.

name has not come down to us in Gospel history) who, attracted by the unwonted tumult in that quiet time, had hurried out in his nightly undress, doubtless to see whether he could render any help to the innocent Prisoner. Who this young man was we cannot tell. Whether, as most think, it was the future Evangelist Mark, thus qualifying himself to be a narrator of the events of which he was an eye-witness, or whether it was Lazarus himself, who had possessions in the immediate neighbourhood, we do not know; and no clue to his identity is given us. Whoever he was, he was apparently well known to the band of the Pharisees, for they immediately seized and endeavoured to arrest him; but a sudden and vigorous exertion of strength and activity enabled him to make good his escape⁵, leaving his night-dress in the hands of his pursuers.

And now alone, bereft of all His followers, Jesus is led away through the soft moonlit scene—the silence of the quiet night broken only by the jubilant voices of His exulting enemies—to the Palace and presence of the High Priest.

⁵ The English version renders the word *γυμνός*, *naked*, that is with only a *χιτών*, or tunic. See 1 Sam. xix. 24. John xxi. 7. Virgil, *Geor.* i. 299. Cic. *pro Deiot.* 9. Plin. *Ep.* iii. 1. (Quoted by Wordsworth.)—"If this young man who followed our Lord was S. Mark himself, as some suppose, and as seems probable, then this incident affords evidence of S. Matthew's accuracy, for S. Mark, with one or two additions of his own, adopts here S. Matthew's narrative of transactions, which this young man, supposed to be S. Mark himself, must have witnessed. This probably is the reason why an incident otherwise seemingly so unimportant is introduced by the Evangelist."—Wordsworth's *Gk. T.*, vol. i. p. 124.

NOTE ON THE PASCHAL FEAST¹.

THE following table of the observances of the Paschal Feast by the Jews of our Saviour's time (so far as can be gathered from the writings of learned Jews) may be useful in explaining the language of the Evangelists.

The company—which must not be fewer than *ten*, and generally did not exceed *twenty*—being duly arranged—

1. The 1st cup of wine is filled } S. Luke xxii. 17.
and the blessing asked. }
- Then, *The Paschal Feast.*
2. The bitter herbs are eaten } S. Matt. xxvi. 23.
with the condimented sauce. }
3. The unleavened bread is } S. Matt. xxvi. 26. S. Mark xiv. 22.
broken and handed round. } S. Luke xxii. 19. I Cor. xi. 23, 24.
4. The Lamb is placed on the }
table. }
5. The 2nd cup (and conversation, }
according to Ex. xii. 26, 27). }
6. The 1st part of the lesser Hal- }
lel (Ps. cxiii.—cxv.) is sung. }
7. The Lamb is carved and } S. Matt. xxvi. 26. S. Mark xiv. 22.
eaten. } (“As they were eating,” sc. *the Lamb.*)
8. The 3rd cup, or *Cup of Bless-* } S. Luke xxii. 20. I Cor. xi. 25.
ing. }
9. A 4th cup.
10. The 2nd part of the lesser }
Hallel (Ps. cxvi.—cxviii.). }
11. A 5th cup (perhaps).
12. The greater Hallel (Ps. } S. Matt. xxvi. 30.
cxx.—cxxxviii.). }

¹ A note will be found at the end of this volume upon the mode of celebration among the Jews of the present day.

NOTE ON THE LAST PASSOVER.

It is of course impossible in a work of this kind to pass by the controversy as to the relation of S. John's account of this Passover to those of the Synoptists without notice. The subject is, however, so extensive, comprising a perfect literature of its own, and the arguments on both sides have been so repeatedly stated and at length, that in order to avoid needlessly enlarging the present work, the reader is referred to them for any further information that he may require.

The subject, never altogether free from difficulty, becomes infinitely complicated, or greatly simplified, according as it is supposed, either that S. John wrote in ignorance of the three Synoptical Gospels, or that he was well acquainted with their contents, and in fact had them before him when he wrote his own Gospel. The former supposition is left to those who prefer to create difficulties for themselves in the face of all the probabilities and internal evidence to the contrary. The latter view, which is held by the ablest scholars and wisest exegetists, is the one here taken of the case. They who still hold the former must find it a problem well-nigh incapable of solution, how S. John's Gospel is to be explained at all. Both what he inserts, and what he omits, are equally incapable of explanation, unless upon the supposition (almost demonstrably true) that he wrote to supply what in his own time he felt to be omissions; and that he presumes that his readers, as intelligent persons, and believers in the truth of Christ's history, will

explain and interpret his language by constant reference to the narratives of those whose accounts he was strictly writing to supplement.

S. John, it is to be observed, gives no account of the institution of the Eucharist ; nor does he notice the Passover itself more than to insert the account, which the others had omitted, of the washing the disciples' feet by Jesus. He, however (for who else could so well do so?), mentions the giving of the sop to Judas Iscariot, and the prophecy of Peter's denials. And the reason he mentions these is clearly because he, and he alone, mentions the three recantations at the Sea of Tiberias (c. xxi.). When, therefore, he does speak of the Passover at all, he presumes an acquaintance on the part of his readers with the narratives of his predecessors, with which his own account, as being perfectly and exactly true, cannot possibly really clash.

The question, when stripped of verbal complications and *a priori* objections, really resolves itself into these two points,—

(1.) Does the language of S. John xviii. 28 (ἵνα φάγωσι τὸ πάσχα) necessarily mean the eating of the Paschal Lamb?

(2.) Does the παρασκευή in xix. 31 mean the day before the Paschal Feast Day, or is it used by the Evangelist in its common acceptance of the Preparation day of the Sabbath?

(1.) First, then, it is quite true that φάγειν τὸ πάσχα is *not* used by the other Evangelists in the sense of eating any other portion of the Passover Feast, but the simple Paschal Lamb of the evening of the 14th of Nisan. But this merely negative view of the matter is not of the smallest consequence. It does not prove that they would not have used the same expression, had they had occasion to speak of the *remainder of the Feast*, which extended over six other days. Their object, and the purport of their narrative, was confined to the one simple feast of that evening, before the final Passion of Jesus. S. John, who *has* occasion to allude to the circumstance of the Priests'

not entering the Prætorium of Pilate for fear of being debarred from eating the Pascha, uses a term with which he clearly supposes at least his immediate readers to be familiar, so as not to occasion them any confusion or perplexity. It only remains, therefore, to show whether he *could* have used the term in reference to the remaining feasts of the whole seven days, and whether any ambiguity or difficulty ought to have arisen in the minds of his readers by his so doing. Now it is surely a perfectly arbitrary and gratuitous assumption that the "Pascha" should be limited to *one evening*, and to *one offering* only, of the entire amount which were offered and eaten for *seven consecutive days*. Nor could such a supposition have been entertained for a moment, except for the fact that the *first* Passover in Egypt was, from the nature of the case, restricted to one night only. There is throughout the Old Testament no appearance whatever of any such restriction, but, in point of fact, the very contrary. The unleavened bread which belonged to the first day, belonged equally to all the other days of the feast. The word *Passover* itself belonged to *all the seven days*: the peace-offerings were offered and eaten every day; and "in 2 Chron. xxxv. 7—9 we find that oxen, as well as lambs and kids, were necessary to the Feast of the Passover" (Hengstenberg on S. John, ii. 365, 366). But there is one passage, well known in the Lectionary of the Church, which ought to set the question at rest, which Hengstenberg adduces; and this is Deut. xvi. 2, 3: "Thou shalt therefore sacrifice the Passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place His name there. Thou shalt eat no leavened bread with it: seven days shalt thou eat unleavened bread with it, even the bread of affliction." "Here we have (says the same excellent commentator), in reference to the sacrifice which ran through the seven days, not merely the phrase *sacrifice* the Passover, but also that of *eating* the Passover: for when it is said, 'Thou shalt eat

no leavened bread *therewith*,¹ this means, 'When thou eatest the Passover, thou shalt not eat with it leavened bread.'" (p. 367). "As the word *therewith* cannot possibly refer to any thing else than the Passover in v. 2 (Deut. xvi.), it is distinctly stated that the slaughtering and *eating of the Passover* was to last seven days, whereas the Passover *lamb* was to be slain and consumed in the evening of the 14th Abib" (Keil and Delitzsch on the Pentateuch, iii. 375). The same writers say, that "in v. 2, as in v. 1, the word 'Passover' is employed in a broader sense, and includes not only the Paschal lamb, but the Paschal sacrifices generally, which the Rabbins embrace under the common name of *Chagigah*; not the burnt-offerings and sin-offerings, however, prescribed in Num. xxviii. 19—26, but all the sacrifices that were slain at the Feast of the Passover" (Ibid., pp. 374, 375).

It may, therefore, be considered certain that *φάγειν τὸ πάσχα* is as applicable to the eating of *any portion* of the peace-offerings on *any one of* the six days of the continuance of the *πάσχα*, as to that of the Paschal Lamb on the evening of the first day itself.

(2.) As regards the meaning of the word *παρασκευή*, it is equally a *petitio principii* on the part of those writers who contend that it refers to the day before the sacrifice of the Paschal Lamb. There is not a single passage throughout the whole of the *Old Testament* which can be alleged in support of such an interpretation, for the reason that the Parasceue itself was really of later growth amongst the Jews. And there cannot be alleged in later times any instance of the word being otherwise applied than to the *Sabbath-day preparation*, to which S. Mark expressly limits it when he defines it as the day before the Sabbath (xv. 42¹). As the "preparation day of the Passover" (*παρασκευὴ τοῦ πάσχα*), it was simply the day before the Sabbath

¹ See also Matt. xxvii. 62, Luke xxiii. 54, and above, p. 164.

in the "*Paschal week*" (=Passover); and it is evident from the narrative that, whatever was the intention of the term, *the day itself* upon which it fell was *the Friday*, or *sixth day* of the week, in the Passover week (that is, the 15th of Nisan), and the day before the ordinary Sabbath, or seventh day of the week, which, falling in the Paschal seven days, was necessarily a great or "high day"² (see p. 163).

In fine, it may be assumed and asserted that, even if there were no grounds *ab extra* for thus defining and explaining the two passages of S. John, upon which alone the real controversy rests, the necessity of the *context* ought to be sufficient to determine their meaning. The real *onus probandi* lies not upon those who interpret S. John's language in accord with that of the three Synoptists, but with those who, without the shadow of ground, assume *a priori* that his statements are irreconcilable with them. Something of respect, at least, is due to the language and statements of an historian who cannot be proved in any one instance to have departed from the truth, or to have erred even from defect of memory; and the vantage-ground certainly lies with those who, rightly apprehending the object and purport of the writer, are disposed to interpret his statements in accordance with the nature of the plan upon which he is observed, not indistinctly, to have uniformly proceeded.

If corroborative testimony of other writers were indispensable in this particular case, there would be no means of decisively settling the question, for the simple reason that we are limited almost entirely to the area of the Gospel language for our inquiries. But as far as all internal evidence goes, and arguing from all we do actually know, both of the Old Testament (as has been shown) and of the exigencies of the Gospel narrative (as has been also proved), there can be no question in the minds of any impartial and honest reasoners what the language

² Wieseler (p. 309, seqq.) adopts the correct view.

of S. John really means. And the question is resolved simply into this, that (1) by *φάγειν τὸ πάσχα* is meant the eating, not merely of the Paschal Lamb, but of all the peace-offerings throughout the whole of the Paschal week; (2) that the *παρασκευὴ τοῦ πάσχα* means, what elsewhere it would have always been understood to mean, the preparation day of the Sabbath occurring in the Paschal week. For no other preparation day or Parasceue was ever known to, or mentioned amongst, the Jews.

The utmost indeed that could be said in favour of the view that *φάγειν τὸ πάσχα* really is limited to the eating of the Paschal Lamb, would be that the Sanhedrim, in their anxiety to destroy Jesus, had omitted the customary hour of the Paschal Supper. But the course of the narrative excludes all necessity for such a supposition. The supper had long been over when the priests came to the Prætorium.

The following passage from Hengstenberg may be considered as entirely setting at rest the last remaining question as to the defilement in v. 28. "Lightfoot (on John xviii. 28) and Bynæus (*De Morte Christi*) point to the fact that the entering a Gentile house belonged to that order of defilement which lasted only until the end of the day, i.e. until sundown. Now the first Paschal meal fell after sunset; it did not begin, as Lücke supposes, 'between the two evenings of the 14th Nisan;' that was the period for the slaying of the Paschal lambs: it began, rather, not until evening, after darkness had fully set in; and therefore the entering a Gentile house had no influence on this. It follows that we can only think of a feast which was held in the course of the same day; of the feast, namely, which was the joyful mid-day meal of 15th Nisan³."

³ Hengstenberg on S. John, ii. 369. See also ii. 423, 424.

CHAPTER IV.

COMPRISING THE TRANSACTIONS FROM ELEVEN O'CLOCK ON
THE NIGHT OF THURSDAY, THE 14TH OF NISAN, TO FIVE
O'CLOCK ON THE EVENING OF FRIDAY, THE 15TH OF NISAN,
A.D. 30.

ORDER OF EVENTS.

- SECT. 1.—Examination of Jesus before (1) Annas and (2) Caiaphas—The Three Denials of Peter—Jesus is taken to Pilate—Judas commits Suicide—Notes on the Prophecy of Jeremiah (S. Matt. xxvii. 9) and on the Priesthood of Annas and Caiaphas.
- SECT. 2.—Trial of Jesus—He is sent to Herod—Is re-examined on His return and finally condemned.—The procession to Golgotha—The CRUCIFIXION AND DEATH of Jesus—The surrender of the Body to Joseph of Arimathea—The temporary embalming and burial—The women return to Bethany for the Sabbath—Note on the Inscriptions on the Cross.

SYNOPTICAL ARRANGEMENTS.

S. Matt.	S. Mark.	S. Luke.	S. John.
xxvi. 58	xiv. 53	xxii. 54—55	xviii. 15—16
59—68	53—65	63—65	...
69—70	66—68	56—57	17—18
...	...	...	19—21
71—75	69—72	58—62	22—27
...	...	66—71	...
xxvii. 1—2	...	...	...
3—10	xv. 1	xxiii. 1	28—30
...	...	...	31—xix. 14
11—14	2—5	2—3	...
...	...	4—12	...
...	...	...	xix. 14—15

S. Matt.	S. Mark.	S. Luke.	S. John.
xxvii. 15—21	xv. 6—11	xxiii. 13—19	...
22—26	12—15	20—25	xix. 16
27—32	16—21	26	...
...	...	27—32	...
33—35	22—25	33—34	17—18
36—38	26—28	...	19—24
39—44	29—32	35—38	...
...	...	39—43	...
45—50	33—37	44—46	25—30
51—56	38—41	47—49	31—37
57—61	42—47	50—56	38—42

SECTION I.

HOUSE OF ANNAS. 10—11 P.M.

At the time we are speaking of there were, as has been already shown¹, two persons of supreme dignity in the Sanhedrim—the High Priest proper, who was named Caiaphas, and the Nasi, or President of the Council, named Annas, or Ananus.

The latter personage was not only father-in-law to Caiaphas, but was a man of exceeding influence amongst his fellow-countrymen. Not only had he been High Priest himself, but he had had the distinguished honour of giving five High Priests to his nation in the persons of his sons Eleazar, Jonathan, Theophilus, Matthias, and Ananus. A man of strong and marked character, he exercised naturally great influence over the less powerful and determined mind of his son-in-law, who had constantly recourse to his advice, as appears from the tone of the Evangelical narrative, in cases affecting seriously the conduct and welfare of the national body. To him, therefore, the Temple guard, still accompanied by the Roman troops for fear of rescue, first conducted Jesus, partly out of personal respect, partly out of deference to his position, and in order that he might decide upon the line of examination which

¹ See above, vol. i. p. 201.

might seem best calculated to bring home a tangible accusation against their Prisoner.

In order to present a clear notion to the mind of a modern reader of the events following upon the arrest of Jesus, it will be necessary to bear in mind the structure of oriental houses. It is impossible, of course, to do more in our present state of knowledge than to form a very general idea of the building to which Jesus was hurried for security and examination immediately after His arrest. Still the annexed plan may in some measure help us to understand it in its main features, bearing only in mind that it must have stood contiguous to the Temple itself, and therefore also not far from the Procurator's lodgings in the Castle of Antonia, at the N.W. angle of the Temple wall.

Jewish houses of any pretensions, like all eastern houses, were built round a central quadrangle, the apartments for reception and sleeping being contained in the outward enclosure, while immediately connected with them ran a cloister or colonnade round the inner quadrangle, having an open square in the centre (see vol. i. p. 252). Two or more buildings might, as is supposed in the present case, be connected together. In fact the whole edifice presented altogether, so far as the ground-plan is concerned, much the same features as a regularly built college exhibits at the universities of Oxford and Cambridge². The usual place for the meeting of the Sanhedrim was at the

² To any person familiar with the colleges of Oxford a most singular parallel to the plan here given (which is copied from one in Jarvis) is furnished in the construction of University College. If in imagination the College could be turned round, so that the hall and old chapel should front the High Street, the ground-plan here given is exactly reproduced. A person entering by the kitchen finds the great doors of the hall upon his left in a kind of vestibule. Passing through the doors into the hall, there is before him the dais of the Fellows' Table, which would only require elongating to represent the place where Caiaphas examined Jesus. Place the fire-place in the middle of the lower hall, and the resemblance will be complete. See also Williams on the Passion, p. 101.

s.e. side of the Temple. It is not improbable that the palace of the High Priest was immediately adjacent to this court ; and from the near relationship and intimate connexion between Caiaphas and Annas, it is equally likely that their residences were near together. I have supposed them, in fact, to be all parts of one large collegiate building ; and considering the frequency of the meetings of the council, and the necessity for the presence of the President and the High Priest, this view seems not altogether without reasonable foundation ³.

When it became evident that Jesus did not intend to offer any resistance, or to avail Himself, as in past times, of His powers of escape, the disciples, struck with a panic, fled away for their lives. But when after a time they found that they were not pursued, Peter and John, recovering from their first confusion and dismay, determined to adventure back, and endeavour if possible to see the end. Meanwhile the band of the High Priest's emissaries had carried Jesus away to the apartments of Annas ⁴. During this time the news was conveyed to Caiaphas and the other members of the Sanhedrim, and the court was hastily assembled in the great hall of Caiaphas' palace. Thither, some little time before eleven o'clock that night, Jesus was conducted, still secured with cords, to take His trial before the highest court of judicature of His nation. The hall itself was a spacious apartment, divided into two distinct portions, the further of which was elevated some little height above that which adjoined the vestibule. On this kind of dais, the ascent to which was by a broad flight of steps, were assembled the

³ This is also in accordance with the expressed opinion of Euthymius (on Matt. xxvi. 58, p. 545), quoted by Wordsworth on John xvii. 13 : "They had both one house and one courtyard, which had in it two separate establishments."

⁴ This remark is peculiar to S. John. All the Synoptists speak of *Caiaphas*. The examination, if any, before Annas was, doubtless, a private one. The trial of Jesus was unquestionably before the Sanhedrim, in the official residence of Caiaphas.

THE THREE DENIALS OF PETER.

rs of the Sanhedrim over which Caiaphas, and not Annas, ed, probably because the nature of the original accusation of Blasphemy) rendered it more desirable that the Supreme astiastical officer should personally take cognizance of the . In the centre of the lower hall was a watch-fire ; for in estine, even at Easter, the nights are cold ; and round the e were grouped together the servants and officers of the igh Priest, including those who had formed the band that ccompanied the soldiers to the garden at Gethsemane.

During the time when Jesus was before Annas, John who, as we have seen, had recovered from the first sudden shock of his Master's arrest, followed with Peter at some little distance off, in order to see the end of the proceedings. John had some acquaintance with the High Priest Caiaphas, though of what nature, or by what means, it is impossible to say*. It has been imagined, from similarity of names in the two families, that there might have been some connexion between them by blood or by intermarriage. But similarity of names constitutes no reliable ground for such a supposition, which on other grounds is improbable. It is more likely that they were acquainted originally in matters of business, and that John was readily admitted by the servants, to whom his face, from occasional calls of the house, remained outside moving anxiously about the door. John, however, presently observing his absence from the hall, went out and spoke to the porteress, who readily admitted the

* Archbishop Whately ("Lectures on the Apostles," p. 42), has advanced the singular theory that "the other Apostle" was Judas Iscariot, and not S. John. The reasoning is scarcely reconcilable with the fact that S. John's narrative is clearly that of an eye-witness. Had the circumstances recorded by S. John been found instead in the narrative of S. Mark, there would have been greater probability in the supposition.

For instance, the name Simeon or Simon occurs in the Gospels eight times, John three times, James twice, and Joseph three times, as being to quite different persons. See also vol. i. p. 203.

friend for whom he interceded⁷. As he passed into the vestibule, the portress fixed her eyes upon him, and at once recognizing him, taxed him with being a disciple of Jesus. As Peter, however, made no reply, but hastily went into the body of the hall, she followed him, and repeated her question in the presence of the servants who were warming themselves by the fire. She had perhaps been not quite certain as he passed her at first by the dim light of the lantern she held in her hand, but as he now sat spreading his hands over the fire, the light fell directly upon his face⁸, and she boldly repeated her question. Taken suddenly off his guard, and alive to the danger of his position, Peter hastily denied the charge, and the woman eventually withdrew, not finding apparently any one at present in the hall who could support her in her assertion. It was now close upon two o'clock a.m., and Peter in much perturbation at having been recognized, and fearing that others might come in whose observation might be yet more dangerous got up, "and went out into the vestibule," and as he did so *a cock crew*⁹ in the neighbourhood. Pre-occupied as was his mind with the critical nature of the position in which he stood, it appears that, although he heard it and recalled it in after-hours, Peter at the

⁷ John seems, thenceforth, to have quitted Peter, and left him to shift for himself, while he went farther on, perhaps to a quiet corner of the upper hall.

Archbishop Whateley has here again the singular hypothesis that the disciple "who was known unto the High Priest" was *Judas Iscariot*, whose knowledge of him had been derived from their intercourse regarding the betrayal of Jesus!

⁸ He was sitting, as S. Luke (xxii. 56) says distinctly, *πρὸς τὸ φῶς*, his face turned directly towards the light.

⁹ An objection has been made to the truth of this account upon the score of cocks, as unclean birds, being excluded from Jerusalem. The uncleanness arises out of the habit of the bird in scratching upon dunghills, and the danger of its so carrying impure matters about. But there were certainly cocks in Jerusalem at this time. See Lightfoot (ii. 356, 357), who refers to the well-known story of a boy being killed by one. See also Smith, Dict. of Bible, art. "Cock."

moment did not notice it, much less connect it with the warning which his Master had given him but six hours before. On his returning into the hall, the portress remarked to another maid, who was with her, and also to some men who were standing by the fire with him, her conviction of his identity; and the other confirmed her words, saying that undoubtedly "that man also was with Jesus of Nazareth¹." She was corroborated by the bystanders, one of whom pressed him so strongly upon the point, that Peter, driven to a second falsehood to extricate himself from his immediate danger, exclaimed vehemently with an oath that he was no disciple of Jesus.

JESUS BEFORE THE SANHEDRIM.

Meanwhile the Sanhedrim now fully assembled, proceeded to extract from Jesus, if possible, some admission which they might distort into an evidence of guilt. Peter, his strong affection, in spite of his base denials, still supplying him with courage to support his intense anxiety to witness the sequel, had now retired from the glare of the fireplace into the shadow of the great hall, where he trusted he might be able to see without being seen himself. And, as the trial went on, and he was for a time unmolested, he began to entertain the hope that he might yet escape further inquisition upon the subject.

It is time now to consider the proceedings of this supreme court of judicature of the Jewish nation.

The point upon which the charge against Jesus rested (the only point in fact which could be brought against Him with any reasonable hope of being sustained) was that of Blasphemy. It was hoped that, either by an assumption of Divinity, or by some depreciatory observations regarding the Temple (the most serious of all crimes in a Jewish eye), He might have laid Himself open to some possibility of crimination. In fact, the San-

¹ Matt. xxvi. 71.

hedrim had men in their regular pay who had been accustomed to follow Jesus ², and to endeavour by cunningly-devised traps to entangle Him into some admission which might in season be construed to His disadvantage.

The High Priest began by putting questions to Jesus respecting the number and character of His disciples, and the nature of His teaching. It was of course perfectly unnecessary to question Him upon either subject. His disciples were well known in Jerusalem—the main body at least of them who were in close and constant attendance upon their Master ; and there could have been few of the Sanhedrim who were not well acquainted with the character of those doctrines which had so often shamed their own teaching and put their own emissaries to silence. The questions were, in fact, either insidious traps to entangle Jesus, if possible, or else they were mere cloaks to cover with an apparent show of religious zeal the real villainy of the whole transaction. The reply of Jesus was exactly adapted in its calm dignity to the *ῥητος* of the questions. “I spake openly to the world,” He said ; “I ever taught in the synagogue and in the Temple, whither the Jews always resort, and in secret have I said nothing. Why askest thou Me? Ask them which heard Me, what I have said unto them ; behold, they know what I said ³.”

Natural and simple as this reply was, the most acute lawyer could not have devised a mode of defence more completely adapted to confound the prosecutors of Jesus. For the effect of it was to throw the opposing party back upon the true legal view of the question. By their own law the Sanhedrim could not compel Jesus to criminate Himself. They were bound to bring forward witnesses against Him ; and they must find *two at least* ⁴ whose testimony should in all essential points agree.

² See above, vol. i. p. 302.

³ John xviii. 20, 21.

⁴ Deut. xvii. 6. Numb. xxxv. 30.

The reply of Jesus, therefore, threw the whole Council into confusion ; for it clearly challenged the justice of their proceedings, while it claimed for Him that He should be confronted with witnesses, whose testimony, if they did but speak truth, could only ensure His acquittal. So great and manifest was the discomfiture of the court, that one of the officers who were standing by struck Jesus a violent blow on the mouth with the palm of his hand⁵, saying, "Answerest Thou the High Priest so?" The cowardice as well as the brutality of the act is evidenced by the fact that, during the short interview which he had held with Jesus, Annas had caused Him to be tightly bound, considering probably that, in the hurry of the arrest, He had not been sufficiently secured. The answer of Jesus, gentle and unrepublishing, was enough to have covered any man with shame who had a spark of feeling remaining in his heart. "If I have spoken evil, bear witness of the evil ; but if well, why smitest thou Me?"

Meanwhile, it becoming clear that there was no hope of obtaining a conviction from His admissions, the heads of the Council sent for the spies and emissaries whom they had kept in their service for the express purpose of noting down His public acts and sayings, and of misrepresenting any expression which might admit of distortion. A number of these men were brought in as witnesses, but such was the barrenness of their testimony, that not even the ingenuity of the priests could extract from it matter which they could venture to act upon. The proceedings in fact threatened not only to prove abortive, but to place the Sanhedrim themselves in a false position with the people, should they fail in convicting their prisoner. Time, too, was ebbing fast away. It was nearing the Fourth Watch of the night. That which they were bent upon doing must therefore be done quickly or not at all. In the emergency there came forward two of these hirelings, and testified to words which they

⁵ See Deut. xxv. 1, 2. Acts xxiii. 3.

⁶ John xviii. 23.

asserted they had heard Jesus utter more than two years before. Now as there was no question that Jesus had really uttered words which not only might have been, but actually were, misunderstood by some persons, it is interesting to note what was the testimony of these two men (who nevertheless differed from each other in important particulars⁷), and to compare it with the words which are on record as those which Jesus actually did use upon the occasion.

The statement of one was that Jesus had said that He was "able to *destroy* the *Temple* of God, and to *build* it in *three days*⁸."

The statement of the other was that Jesus had declared that "He would *destroy this Temple* that is made with hands, and within *three days* He would build another made without hands⁹."

On referring now, as is of course necessary, to the actual language of Jesus upon the occasion referred to, we find that, according to the testimony of S. John (who was present, and an ear-witness of all that occurred), the words He used were these, "Destroy *this Temple*, and in three days I will raise it up¹." The meaning of these words in the modern idiom is that "granting that *the Jews* would destroy this Temple, nevertheless in three days He would raise it up." He did not speak of "The Temple," but of "*this* Temple," nor did He say any thing about His own ability, or determination, to destroy it. The determination to destroy that true Temple of His body was of the Jews, not of Himself; the power and the will to raise it up again were His own².

When again we contrast the language of the two witnesses, although it may be admitted as not impossible that one or other may at that distance of time have made some not unnatural mistake as to the exact words, it is equally impossible to avoid seeing the ingenuity of the application, and the embellishment

⁷ Mark xiv. 59.

⁸ Matt. xxvi. 61.

⁹ Mark xiv. 58.

¹ John ii. 19.

² See John x. 17, 18.

made upon the first statement by the second. And yet, just as Caiaphas pronounced unwittingly his celebrated prophecy of the necessity of the death of Jesus for the safety of the entire nation, so did this "false witness" nevertheless unconsciously testify to the truth that the human body of Christ should die, to be raised again in the glory of incorruption.

It was natural to suppose that, if this testimony were not true, Jesus would protest against the gross perversion and misrepresentation of His language; but, on the contrary, He held His peace. Caiaphas, therefore, who was as well aware as Jesus Himself, that, whether guilty or not, it was impossible to convict upon such conflicting evidence as this, rose from his place, and standing in the midst of the Court, fiercely demanded why He did not speak, asking Him at the same time what interpretation was to be put upon the language which it had been deposed that He had used? Jesus, however, remained perfectly silent. He was well aware that it was to no purpose to refute the calumnies brought against Him. The question was only put insidiously to Him, and He did not condescend to answer that which He knew the conscience of His questioner had already answered for himself. Baffled at all points, the High Priest of Jehovah at last resolved upon that most fearful question which the Evangelist S. Matthew alone has recorded in its awfulness. "I adjure Thee," said Caiaphas, now carried beyond bounds of self-control, "I adjure Thee by the living God, ~~that~~ Thou tell us whether Thou be the Christ, the Son of the Blessed God³."

It had been better for Caiaphas that the question had never been put, for it brought forth an answer which has been registered against that unjust judge for all time. "Thou hast said truly," said Jesus, "I AM." "Nevertheless," continued Jesus (i. e. notwithstanding the condition in which I now stand before

³ Matt. xxvi. 63. Mark xiv. 61.

you, a prisoner presently to be condemned, and about to die the death of a malefactor), "Nevertheless hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven⁴."

Had there been one secret place in the conscience of Caiaphas yet left to which these awful words could have appealed, a soul might have been won that was now fast hurrying on to its own destruction. The High Priest, however, of that day was a fitting instrument in the self-destruction of Israel. Of the blindness which had happened to the nation he was himself the most prominent instance, and in his representative capacity he emblemized the self-rejection of his nation. At the awful words of Jesus, Caiaphas rent his clothes, and exclaimed with a horrible exultation, "He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard His blasphemy. What think ye⁵?"

This action of Caiaphas has always, from the days of the early Fathers of the Church, been regarded as overruled by Divine Power to a most meaning symbolism. As formerly by his words, so now by his gesture, the High Priest gives utterance to one of the mighty truths in the establishment of the Kingdom of Christ. For he declares that the Priesthood is now rent from the Levitical Tribe and the family of Aaron, and given to One who is greater and better than they⁶. And this, be it observed, was the suicidal act of the Jewish nation itself, as represented in the person of their High Priest. The Mosaic Law was passing away, and the chief of its living types had now abrogated by his own act his symbolical and temporary office. Henceforth the High Priest is One who is "made an High Priest for ever after the order of Melchisedek⁷."

⁴ Matt. xxvi. 64.

⁵ Matt. xxvi. 65. Mark xiv. 63, 64.

⁶ For this form of symbolism in the rending of the robe, compare 1 Sam. xv. 28. 1 Kings xi. 2—31. See also Josephus (*Antt.*, vi. 7. 5) on the former.

⁷ Heb. vi. 20.

Called upon thus to give their sentence, the Sanhedrim at once with one voice declared that the Man who had spoken such words was "guilty of death." Then ensued a scene almost too awful to describe. The sentence once given, the whole body of scribes, elders, and priests, vied with other in the curse they were invoking upon themselves. The long pent up envy⁸ and hatred which they had nursed up in their malicious hearts until a fitting opportunity for its indulgence now burst forth in all its irrepressible fury. They quitted their seats, and descending from the dignity of a Court of Justice, shamefully as they had perverted its character, they descended into a rabble of infuriated ruffians. They spat in His face, they struck Him with their fists, they flung a cloth over His head, and, as they heaped blow upon blow, they challenged Him to name the unseen strikers, if He was, as He pretended to be, a Prophet. The very servants, aping the worst parts of their masters' conduct, struck Him repeatedly with the palms of their hands.

If any one has not yet realized the actual depths of the humiliation to which the Son of Man was exposed, the following words may be of service. "It seems not improbable that many particulars of our Lord's sufferings throughout, certainly the fuller description of many, might be gathered from the Prophets in points which the Evangelists have not recorded. Thus we are told, what we might reasonably conclude was the case, from the bruises and blows, that 'His visage was so marred more than any man, and His form more than the sons of men;' that 'many were astonished;' and, in another place, in addition to His giving 'His back to the smiters,' and that 'He hid His face from shame and spitting,' it is also said, that He gave 'His cheeks to them that plucked off the hair,' which might have been either now, or when they put on the crown of thorns;

⁸ Matt. xxvii. 18.

and also that the blood with which He was covered, probably when His robe was put on after the scourging, 'stained all His raiment.' There are many such particulars in the Old Testament, as that of the Psalmist, that 'His knees were weak through fasting'.⁹"

While this fearful scene was being enacted, some of the servants who had hitherto been grouped round the fire at the lower end of the hall, hurrying up to join the exulting crowd, came upon Peter, where he stood in the shadow, having edged no doubt as near as he dared to the upper dais. Some few casual remarks appear to have been interchanged, which brought out distinctly the peculiar Galilæan dialect of the unfortunate Apostle. Some one in the crowd immediately cried out that he must be a companion and follower of Jesus, for that he was a Galilæan, as was now plain from his peculiar pronunciation. As Peter disclaimed all knowledge of his Master, a man stepped forward and declared that he had seen him in the Garden with Jesus. It was no doubt true that he had done so; there was special reason why Peter's features should be impressed upon his memory. He was a near relation of Malchus, the man whose ear Peter had cut off, and therefore willing enough to include him if possible in the condemnation and punishment of his Master. What between the agony of mind he was enduring at the near prospect of that Master's condemnation, and the mingled anger and fear with which, in the midst of his fancied security, he found himself so suddenly and vehemently assailed by a person whom it might be difficult to escape from, Peter's whole courage and power of mind forsook him. Driven beyond himself in the confusion and terror of the moment into a perfect agony of passion, in a torrent of oaths and curses he swore that he knew not what they meant, and that he knew nothing whatever of "the Man of

⁹ Williams on the Passion, pp. 156, 157.

whom they spoke¹." As the words fell from his lips, just at the hour of three o'clock, that time of deepest dark and chill in the spring and summer mornings, the shrill sound of the second cock-crow pierced through the hall and fell upon the erring Apostle's ears. That sound was heard, no doubt, by many, but to none else could it have brought the meaning with which it spoke to Peter's heart. He glanced involuntarily towards the dais, where the scene of mockery was rapidly drawing to its close. It was probably while the last two witnesses were giving their evidence, and there was comparative stillness in the hall, that the shrill warning rang upon his ears, and at the sound, the Lord Himself, turning gently round, fixed a glance of saddest tenderest meaning upon the once over-confident, now too quickly fallen disciple. It was enough—that silent glance! full of meaning that words could never express, it went straight to Peter's heart. The whole awful truth flashed through his inner being with the instant penetration of lightning. Covering his head with his mantle, regardless of his opponents, he turned and rushed from the spot into the open air, where he gave vent to his anguish in bitter tears of self-reproach².

3-30 A.M.

The time was now past three o'clock A.M. How Peter passed the interval which now elapsed between the condemna-

¹ Matt. xxvi. 72. Mark xiv. 71.

² "At the equinox, the last cock-crow would be supposed to be about four in the morning; and consequently the first about two, and the second about three: for experience shows that, between two successive cock-crows as such, the interval is commonly one hour; from which natural effect, too, the division of time itself, as founded upon it, must have been originally taken. The observation of experience is confirmed by what happened in the present instance. Between the second and the third of Peter's denials, which means in fact between the first and the second of the cock-crowings in question, there was this interval of time."—Greswell, iii. 216.

The reader may refer to some remarks by Archbishop Whately, "Lectures upon the Apostles," No. III., upon the denials of Peter, pp. 54. 59.

tion and Resurrection of Jesus we have no means of knowing. The Evangelists, directed to record his denials in attestation of the truth of their Master's words, have left the erring Apostle in silence for the present.

6 A.M.

There is now an interval of some three hours of which we have no account until a further stage is recorded in the trial for our information, respecting which we are indebted to S. Luke alone. As soon as it was day, that is about six o'clock in the morning, the formal meeting of the Sanhedrim was convened, and Jesus was again brought before them, in order that their final sentence might be obtained in ratification of what seems to have been a preliminary and perhaps irregular meeting in the High Priest's own house³. The assembly was now convened in the regular Council Chamber. The proceedings were simple enough. All that they required was a distinct admission of what He had already stated to Caiaphas

"Directly after the first (denial), the cock crew for the first time, and directly after the third for the second."—Whately, p. 210.

In S. Mark xiii. 35, all the four watches are mentioned under their proper names:—

1. ὀψέ.
2. μεσονύκτιον.
3. ἡλεκτροφωνία.
4. πρωί.

The terms denote the *close* of each watch.

³ If upon reading the Gospel narrative the proceedings connected with the examination and trial of Jesus seem confused and entangled, and encumbered with repetitions, let us remember that the difficulties, such as they are, arise solely out of our ignorance of the forms of law as they prevailed amongst the Jews at that time. Let us imagine what would be the perplexity in the mind of any foreigner some 1800 years hence, to whom the history of England of the present day should be as archæologically obscure as that of Palestine of those days is to us, if he were to try and make out exactly the relative bearings of (1) the Coroner's Inquest, (2) the Examination before a Magistrate, and (3) the Trial of a Prisoner on a charge of Murder in the present day.

respecting His assertion that He was the "Son of God." Upon that admission they had resolved to make their first appeal to Pilate ; for, *during the feast of the Passover*, it was not lawful for them to put any one to death. This seems to be the meaning of their language to Pilate ; for very shortly afterwards they made no scruple in putting Stephen to death, and in stoning Paul also, and leaving him for dead. It is probable, therefore, that this formal meeting was convened both to pass the sentence upon Christ, and to agree upon the course of action which it might be necessary to take before the Governor's Tribunal.

The question demanded of Him was whether He was really the Christ? Jesus replied that, if He told them, they would not believe ; and that if He were to ask them in return questions such as would, if rightly answered, prove Him to be what He claimed, they would neither answer Him nor release Him. He showed therefore that He knew it to be their settled determination to destroy Him, and that they were wilfully shutting their eyes to the truth. Nevertheless, in order that they may not plead ignorance for their excuse, He warns them that thereafter He who was now emphatically in His degradation "the Son of Man," should take His seat "at the right hand of the Power of God." A general exclamation burst from the lips of every member of the Council at these words ; and the unanimous cry was, "Art Thou then the Son of God?" The question was put in the fullest sense of that designation, which they knew that Jesus would not shrink from avowing, and the assumption of which in that sense would constitute blasphemy, punishable by the Mosaic Law with death. Jesus replied by the most solemn assertion, "Ye say that I AM." The end was gained. Exulting cries were heard on all sides, "What need we any further witness? for we ourselves have heard of His own mouth⁴."

The cords with which He had hitherto been bound for secu-

⁴ Luke xxii. 71 ; also Matt. xxvi. 65, and Mark xiv. 63, 64. "Ulla saith,

city's sake were now cast off, and Jesus was loaded with the chains of a condemned criminal, preparatory to being led away and delivered into the hands of the Roman Governor. For to him it now became necessary to have recourse, in order that he might execute upon Jesus that sentence which they themselves were precluded by the solemn season from carrying into effect. With a halter round His neck⁶ they led Him away from the Council Chamber to the Castle of Antonia, where during the great feasts the Governor resided, and handed him over to Pilate for execution. Whatever other reason they might have had for not proceeding to stone Him themselves, it seems clear that, in delivering Jesus to Pilate, they had two special reasons, the one being that the Roman Power might ensure His execution despite of any popular insurrection in His favour; the other that they might gratify their hatred and contempt by beholding Him consigned to the vilest of all deaths. For death by hanging was that which only those accursed of God should die⁶. And that this was their object is witnessed by the contempt which they had already shown in fixing the price of His betrayal at no more than the purchase-money of a slave (see p. 160).

It is desirable now to consider the question of the legality, and the true character, of the trial which Jesus had now undergone before the Priests.

At the close of the fifteenth century a learned Spanish Jew, M. Salvador, wrote a treatise⁷, in which he endeavoured to

'His case seemed not to admit of any defence, since He was a Seducer, and of such God hath said, 'Thou shalt not spare him, neither shalt thou conceal him'' (Deut. xiii. 8).—Lightfoot, *Hor. Heb.* ii., 364.

⁵ See Williams's "Passion," p. 166; also Taylor's "Life of Christ," p. 660, quoting from S. Basil. Hence the ancient stole round the priests' necks *in memoriam*.

⁶ Deut. xxi. 23. Gal. iii. 13.

⁷ "On the Administration of Justice among the Hebrews," a portion of a larger work, entitled "*Histoire des Institutions de Moïse et du peuple Hébreu.*"

show that the trial of Jesus before the Sanhedrim was conducted with all the necessary legal formalities according to the Jewish law. The statements in this work were examined by M. Dupin, the celebrated French advocate, who, in a little work entitled "The Trial of Jesus Christ," has shown not only that M. Salvador's statements are inaccurate, but that, in point of fact, every principle, not merely of common fairness to the accused, but even of the requisitions of their own criminal law, was entirely set aside by the priests in order to secure the capture and condemnation of Jesus. For—

(1.) IT WAS ILLEGAL TO ARREST A PERSON BY NIGHT, OR TO HOLD A TRIAL ON THE NIGHT PRECEDING A FEAST DAY⁸. In case of such a circumstance nevertheless occurring, the proceedings were altogether *null and void*. (See the Mischna, "Sanhedrim," iv. 1. M. Dupin cites Prost de Royer, ii. 205, as giving the proofs of the illegality.)

(2.) THE ACCUSER AND THE JUDGE WERE UNITED IN THE PERSON OF CAIAPHAS. It is unnecessary to show that such a circumstance is contrary, not merely to the principles of natural justice, but to the practice of the Jews throughout the records of the Old Testament, and of the book of the Acts.

(3.) BEFORE CONDEMNATION HE WAS BEATEN, AS WELL AS SCOURGED. The violence used in the house or Council-hall of Caiaphas was not even justified by the *sentence* of the Council. Jesus was cruelly struck by the common servitors of the priests, who, by permitting the brutality, assumed its responsibility, if they did not (as it would seem they did) actually join in the shameful acts themselves. The following passages, however, speak for themselves upon the subject:—Lev. xix. 35. Deut. xxv. 1. S. John vii. 51. Acts xvi. 38; xxii. 29; xxiii. 3.

(4.) THE TESTIMONY OF THE TWO WITNESSES DID NOT

⁸ See Care, Jewish Calendar explained, p. 37; also Lightfoot, Hor. Heb., vol. ii. p. 359—361.

AGREE. It is remarkable that there should have been two witnesses, and *two only*, the number required by the Levitical law. It would seem clear from this fact alone, either that these witnesses were suborned, or that the priests did not venture to summon more, for fear of even greater discordance in their testimony. The passages, Num. xxxv. 30, Deut. xvii. 6, and the Lord's own words, Matt. xviii. 16, show that two witnesses *at least*, but in preference *three*, were required on a capital charge, whose testimony must of course be mutually corroborative.

(5.) IT WAS ENDEAVOURED TO MAKE JESUS CRIMINATE HIMSELF BY HIS OWN ADMISSIONS. This is not only contrary to a well-known maxim of natural justice, but it follows as a corollary from the former law, which requires two or three independent witnesses, that, even according to Jewish law, a man was not bound to *criminate himself*.

(6.) NO OPPORTUNITY WAS AFFORDED HIM OF HAVING THE WITNESSES CROSS-EXAMINED, *so as to bring out their mutual discrepancies*. The story of the Apocryphal Book of Susannah is sufficient to show the practice amongst the Jews in this respect. This is but another instance of violation of the common principles of justice.

(7.) Finally, THE COURT WHICH PROFESSED TO TRY JESUS HAD NO LEGAL JURISDICTION WHATEVER.

The Roman Imperial law had in fact entirely superseded the local Jewish code in all cases of a capital nature. It is quite true that the Sanhedrim still had cognition of religious questions; and that some religious questions, such as blasphemy, might involve the punishment of death. But this was not the Roman view; and the Roman code could take no cognizance of offences which did not come within their own category of crimes *as against the State*. The conduct and language of Gallio, Acts xviii. 14—17, and of the chief captain, Claudius

JESUS IS TAKEN TO PILATE.

Acts xxiii. 29; the language of Festus to Agrippa, Acts 16—19, and the conversation of the latter two personages, Acts xxvi. 31, 32, are decisive proofs that the Romans did not regard questions of Jewish ecclesiastical law as in any way coming under the cognizance of criminal tribunals; and that they felt the full force of their difficulty with the Roman governor. That the sentence of Pilate upon Jesus was contrary to law, is proved not only by his own conduct in washing his hands in token that he would fain rid himself of the responsibility of an arbitrary and illegal act, but by the language of the chief captain Lysias, referred to above, when he speaks of Paul being "accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds²."

In such a matter, involving a question of life or death, the Romans had not only taken away the power of punishment, but even the "*cognitio rei*," from the Jews; and Caiaphas knew, and showed that he knew, that perfectly well, for he became himself the *accuser of Jesus before Pilate*³."

During the whole of this time, from the moment of his successful scheme, we have lost sight of Judas. What became of him during the trial of his suffering Lord we know not. Whether he witnessed from some obscure nook of that dark hall the terrible work which the Devil and he had plotted and worked out, or whether he awaited the result in uncertainty outside we cannot tell. It is certainly not impossible that he may, as some have thought, have entertained to the last some

² Acts xxiii. 29.

¹ Loiseau on Seigneuries, referred to by M. Dupin, p. 61.

³ Regarding the fact of the bitter persecution of Christ by Caiaphas, Josephus (Antt., xx. 9. 1) observes that the Sadducees, to which body he belonged, were sanguinary beyond all other Jews in the conduct of criminal

lurking hope that his Lord might by some exertion of His power eventually escape from His adversaries ; or perhaps he may never have expected that they would succeed in finding matter sufficient for His condemnation. It is certain, indeed, from what occurred at the supper at Bethany, that revenge for the exposure of his knavery, as well as disappointment in the satisfaction of his cupidity, had had a principal share in bringing about his state of mind. His malignant feelings, however, must have been to a great extent appeased, when he witnessed the sufferings which his villainy had entailed upon so gentle and merciful a Master, so kind and trusting a Friend. There must have been a gradual relaxing of that strong mental tension under the sway of which he had been brought to act as he did. And it was perhaps his greatest curse that, just when his crime had reached its highest point of success, and the sentence was pronounced upon Jesus, he became for the first time awake to those feelings of remorse and horror, which it was now too late to ripen into repentance. He had reached that last and awful stage in the downward course of a hardened soul, when repentance, as such, becomes impossible, and there remains nothing but "a certain fearful looking for of judgment and fiery indignation³." It would seem, indeed, as if S. Paul, in writing for the Hebrews, had had specially in view the case of Judas, when he described that second fall, recovery from which is impossible⁴!

It is not certain from S. Matthew's words, who alone relates the fact in the Gospels, at what exact period of the trial the Devil left Judas to realize the full horrors of his position. The way in which he introduces the account is evidently parenthetical, and is not marked out by any precise note of time. But the general complexion of the story seems rather to

³ Heb. x. 26, 27.

⁴ Heb. vi. 4—5. See also S. Luke xi. 24—26.

intimate that it was after the dreadful scene in the hall of Caiaphas that he became aware of the true nature of his crime. As, then, the wretched man saw the Master he had once served with all the devotion of which his really mean heart had been capable, dragged as a criminal through the public street to be sentenced to the horrible death of the Roman cross, he rushed into the Temple where the priests and elders were now assembled as usual, and endeavoured to thrust upon them again the pieces of silver for which he had bargained away his soul! "I have sinned," he cried in his unavailing shame and remorse; "I have sinned in that I have betrayed the innocent blood⁵." If he expected, by this unreserved confession of his own guilt and of the Lord Jesus' innocence, to work upon the minds of his employers to some sense of pity and relenting, he was quickly undeceived. He had not even the miserable consolation of being advised to make the best of that which could not now be undone. He had to experience the universal portion of all renegades and traitors, the scorn and contempt of those who, having used his agency to accomplish their object, leave their wretched tool henceforth to the desolation and self-condemnation that inevitably follows upon his crime. "What is that to us?" said they in derision, "see thou to that⁶." Overwhelmed with horror, and with the darkness of hell itself gathering heavily round his soul, the despairing man flung down the thirty pieces of silver in the Temple⁷, and

⁵ Matt. xxvii. 4.

⁶ Ibid.

⁷ Matt. xxvii. 5. "At this time, then (thinks Greswell), the Sanhedrim, or most of their body, would be in the Temple of course, and it is clear that Judas was there too, a spectator, as it would seem, of the result; and if *he* was there in any such capacity, our Lord must have been there also. Consequently he had been removed from the palace of the high priest thither. Had not this been the case, the transaction between Judas and the Council, which ended in his throwing down the pieces of silver, would have taken place in the palace of the high priest, not in the Temple, for there is no reason to suppose he made choice of the latter intentionally. Our Lord's final

rushing to a field outside the walls of the city, sought a hopeless relief in self-destruction. It would seem that the spot which he chose for his dreadful purpose was at the end of the field, where there was a deep fall to some much lower ground beneath. To a branch of a tree overhanging the precipice he fastened the rope, but, as he flung himself off, the branch broke, and the miserable wretch, plunging down headlong, fell flat upon the ground below, where he was literally crushed, his very bowels bursting out with the shock*. Such was the end of the traitor Judas*.

The conduct, however, of Judas placed the priests in a position of some difficulty with respect to the disposal of the money thus unexpectedly thrown back upon their hands. According to a maxim of Jewish law¹, it was not lawful for them to put the money into the treasury of the Temple, because it was "the price of blood." After some deliberation, it was resolved

examination then, and His ultimate abduction to Pilate, took place in and from the Temple. Nor do I think that the providence of God with a view to the preservation of the typical character in which He was to suffer would allow them to take place in and from any other quarter."—Greswell, *Harmony of the Gospels*, vol. iii. pp. 218, 219.

Some of the priests seem to have adjourned to the Temple at this time, perhaps to prepare the Services of the day.

* Acts i. 18.

* "The account of the death of Judas in Matt. xxvii. 5, it is difficult to reconcile with that in Acts i. I have heard it suggested, and this seems on the whole the most probable supposition, that the latter refers not to the mode of his *death*, but to the indignities to which the *corpse* was exposed after death, according to the custom in relation to suicides"—Whately, *Lect. on the App.*, p. 124, n). The custom to which the Archbishop alludes is thus described by Josephus (B. J., bk. iii. c. 8, s. 5):—"Our laws determinethat the bodies of such as kill themselves should be exposed till the sun be set without burial." But there is no allusion to any further insults to the dead body. Neither will the language of the Acts bear any such interpretation.

There are some quaint remarks on the suicide of Judas in Lightfoot, *Hor. Heb.*, iv. 17—19.

¹ Deut. xxiii. 18. They regarded it as the price of a dog, and therefore unclean.

to purchase with it a burying-place for the proselytes who came to reside in Jerusalem. But it was ordained in the course of things that that field should bear for ever in its name the record of the infamous transaction in which all representatives of the Jewish nation, as well as of the Gentile world, were now bearing part. This field, known before as the "Potter's Field," was now named Aceldama in the Syro-Chaldaic language then commonly spoken, and its meaning is "THE FIELD OF BLOOD." This was not, we may well believe, the doing of the priests, who would fain have covered their share in such a transaction. But the singular consent of the instinctive feelings, and the usage which is seen to obtain amongst the vulgar in all ages and places, fixed indelibly the record of infamy to the deed of shame.

In the Acts of the Apostles, S. Luke speaks of Judas having "purchased (this) field to himself with the reward of iniquity²," and is therefore thought by some to contradict the statement of S. Matthew. Others imagine that he had already entered into the preliminary contract for its purchase, which was merely completed by the priests. But neither the time at his disposal nor the language of S. Luke leads to any such inference. The most reasonable and natural view of the matter seems to be that the money, though rejected by Judas, was regarded as still his property by the priests, who had no desire to pollute themselves by unnecessary implication in the conduct of their own instrument³. There was, also, probably, a

² Acts i. 18, 19.

³ "Judas quidem non solvit argentum (Matt. xxvii. 5), sed tamen emere constituerat (cf. 2 Kings v. 26) aut initio emtionis facto occasionem dedit, ut Sacerdotes eam consummarent.—Alii exponunt—*paravit*, sc. non sibi, sed aliis revera."—Bengel, Gnomon, p. 419.

"Supposing that the field was purchased in the way described by Matthew, was there any thing to prevent Peter from saying by way of rhetorical antithesis, 'the man for whom an inheritance (κληρος) was appointed among the apostles, received instead thereof nothing but the Potter's field

deeper and more terrible reason still in S. Peter's mind when he spoke of Judas purchasing the field to himself. For if, as was likely, this field was the very one upon which the body of the apostate fell, he was probably buried there without the walls of the city as unclean, and thus in his death became the first holder of that property which he bartered his life, in a double sense, to acquire.

S. Matthew, with his customary regard to the fulfilment of all prophecy in the details of his Lord's life and character, here calls attention to that most remarkable transaction which the old prophet had recorded in these words :—

“ And they took the thirty pieces of silver,
The price of Him that was valued,
Whom they of the Children of Israel did value,
And gave them for the Potter's field,
As the Lord appointed me ⁴. ”

(which was bought with his money as a burial place for himself, a stranger *ξένος* in Jerusalem) that was his inheritance’?”—Ebrard, Gosp. Hist., p. 427.

“ That field was purchased by Judas with all or with part of the wages of his iniquity before his death; but this, with the money returned by him, and after his death : that purchase must have been made on the Thursday, and certainly before the morning of the Friday in Passion week ; this either on the Friday or on some day even later than that. But what is the chief distinction, the prophecy of Zechariah xi. 12, 13, was fulfilled, and is cited as fulfilled by this last purchase ; whereas if the two fields were the same, unless the prophecy was twice fulfilled, it must have been fulfilled by the first.” This is the opinion of Greswell (Harm., vol. iii. p. 220). It is, as I think, untenable and unnecessary ; moreover, it is liable to the objection (which, however, he makes light of) that there would thus be two fields named *Acel-dama*, the one deriving its name from the circumstance of the blood of Christ, the other from that of the blood of Judas. This seems in the highest degree improbable.

Concerning the thirty pieces of silver, see Exod. xxi. 32.

⁴ Zech. xi. 12, 13.

NOTE ON THE PROPHECY OF JEREMIAH, S. MATT. xxvii. 9.

WE have here the direct authority of S. Matthew that the passage to which he refers in the text is one contained in the Prophecies of Jeremiah. It is, however, most remarkable that no such prophecy or passage is to be found in that collection of the writings of the prophet which is contained in the Holy Scriptures, while there is a passage, not absolutely identical with that quoted by the Evangelist, but very nearly similar, which occurs in the writings of Zechariah. Accordingly many expedients have been resorted to for the purpose of clearing up the difficulty thus created. It does, however, appear, upon a dispassionate review of all these suggestions, that the writers themselves feel that, if the difficulty cannot be thus overcome, there must be a drawback from the credibility of the historian, or the genuineness of the passage before us. But there does not seem to be any reasonable ground for suspecting a corruption of the text; and, to suppose the memory or the accuracy of the Evangelist to be at fault, is of all the expedients suggested the very worst that could be employed; as, if such a possibility be once admitted, there is an end at once of all hope of deriving the truth with absolute certainty from any of the Gospels at all.

There are three points which it seems desirable to notice upon this subject:—

1. That there were unquestionably many prophecies delivered from time to time to the Jewish nation, and many events and sayings well known amongst them as having historically occurred, which have not been actually and

formally recorded in the collected writings of the different authors of the canonical books. And, therefore, it is certainly not impossible that the words here attributed by S. Matthew to the Prophet Jeremiah may really have been spoken by him, but not preserved in the recognized and acknowledged canon of his writings.

2. There is the very marked resemblance between the subject-matter and style of these two prophets which causes Hengstenberg to say that Jeremiah "affords the same help in the interpretation of this book (that of Zechariah) as Ezekiel and Daniel in that of the Revelation⁵."

3. It is, therefore, not impossible that the Evangelist is using the *words* of the later prophet as a clue to guide his readers to the elucidation of a more obscure and less generally understood passage in the writings of the earlier prophet.

For, 4. It is worthy of observation that Zechariah is rarely named in the quotations which are made from his writings by the Evangelists⁶. But when they refer to Isaiah or Jeremiah, it is almost always by name.

But, 5. It must be carefully noted that the chapter from which the words of the prophecy come is one of those which, on very strong grounds, have been considered by many of the very ablest writers to afford internal evidence of being wrongly ascribed to Zechariah, and as really belonging to a somewhat earlier period, and another writer. This writer is supposed, from the general resemblance of style, to have been either the Prophet Hosea, or another Zechariah, who lived in the reign of Ahaz.

6. If it be generally admitted by learned men that the passage in question is really not the composition of the Prophet Zechariah, there can be no valid reason for impugning the

⁵ Hengstenberg, *Christology*, iv. 40.

⁶ See S. John xii. 14 ; xix. 37. Matt. xxvi. 31 ; xxvii. 35.

authority of the Evangelist, who distinctly asserts that the words (or rather the *substance* of the words) which he quotes were actually spoken by Jeremiah.

7. For, if they are not the writing of Zechariah himself, there is no reason why, in the incorporation of the writings of another prophet with his own, there may not have been included some passages of Jeremiah which, for some reason, had not been included in the canon of his general works.

Whatever be the reason that the *words* are not found in Jeremiah, but in the writings ascribed to Zechariah, S. Matthew distinctly says they were spoken by the former prophet. And why is he not to be believed?

In order to enter into the full meaning of the whole passage, it is necessary to bear in mind what is said in Scripture respecting this Potter's Field, which the priests purchased with the money of Judas, and its locality.

The valley of Hinnom lay to the south of Jerusalem, and originally comprised some of the most beautiful and fertile spots of the neighbourhood, which were laid out in the form of pleasure-gardens. Of this valley, of which we read first in the Book of Joshua⁷, that part called "Tophet" was but a portion, and seems from its name to have been at some time a music-grove for the delectation of the kings of Judah. Upon the introduction, however, of the horrible worship of the fire-gods of Canaan, consequent upon the idolatrous declension of many of the Judæan kings, the infant children of even Jews were sacrificed in offering to these demons in this once beautiful valley. It is not improbable that even these horrible sacrifices may have been accompanied with much which may have appealed to the sensuous gratifications of the people. When therefore Josiah came to the throne of Israel, he determined to

⁷ Josh. xv. 8.

so destroy all the associations connected with the spot as to render it simply an object of disgust, and not of desire, with the population of the city. He, therefore, *defiled* Tophet ; in other words, he made it a place of such horrible filth that all pleasant associations must have ceased at once to be connected with it. It became the common cesspool of the city, into which any thing vile or filthy might be thrown. The corpses of executed criminals were also cast here ; and in order to prevent the spread of pestilence, continual fires were kept burning for their destruction, whence as a bye-word it took the name from the Rabbins of the "Jaws of Hell." This fact of the burning of the first-born children to Moloch, and the fire-gods of Canaan in this valley of Hinnom, is doubtless the groundwork of so much that meets us in the Scriptures regarding Gehenna as the entrance of hell itself. So may many passages be understood which regard the fires of hell, and other points in the punishment of the wicked, which from the nature of the case must clearly have had their origin in something known and recognized amongst the Jewish people as conveying images of horror and suffering, or as connected with ideas of utter loathing and repugnance.

It was, however, in this once beautiful valley, probably on one of the slopes near to the city, that "the potter had his field." Here there was a peculiar clay, such as we may find in Devonshire, Worcestershire, and Staffordshire, which was peculiarly suitable to the purposes of his trade ; and here consequently, from early times (speaking from the epoch of the Gospel's advent), the potter had had his location and plied his trade. Still the neighbourhood of the valley of Hinnom was, in ordinary language and to ordinary ideas, a place the vilest of the vile ; and to cast any thing into the valley of Hinnom or into the potter's field was equivalent to casting it out to utter worthlessness or destruction.

When Jehovah, by the mouth of Jeremiah, gave the terrible prophecy of the events which should accompany the last siege and destruction of Jerusalem. He commanded the Prophet Jeremiah to take an earthen jar and to go forth with the elders of the priests and of the people, and proceed to the Valley of the Son of Hinnom¹, where, after delivering his prophecy of the awful horrors which should form the punishment of Israel for their apostasy, he was to break the earthen vessel and cast it into the valley, where it should be as a sign and a token of the way in which Israel should be finally broken in pieces.

The prophecy attributed to Zechariah is of a somewhat different stamp. The prophet was ordered to go to the priests, and demand of them such a price for his pastoral labours as they might estimate them to be worth. And they weighed him for his price "thirty pieces of silver."² "And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord!"³

The Hebrew word here rendered *price* is properly "a reward for service done," in which case it stands sufficiently well for the work of the traitor. The thirty pieces of silver, however, denote the price⁴, according to the original prophecy, at which

¹ Jer. xix. 2.

² Zech. xi. 12.

³ Zech. xi. 13.

⁴ Newcome (Minor Prophets) on Zech. xi. 12, p. 355. See also Henderson on Zech., p. 423; Lange, ii. 428.

⁵ "There is no force in the objection brought by Paulus that Zechariah represents the thirty pieces of silver as paid to the shepherd, not to his betrayer. The insignificant remuneration paid to the betrayer was really an expression of contempt towards the shepherd."—Hengst., Christology, iv. 46.

"It must be observed that earthen vessels were useful in the Temple to receive the oil and wine brought there (Deut. xii. 17; xviii. 4). We may, therefore, suppose that some Levites were employed within the sacred precincts to furnish them. To these, the humblest of His ministers in the

the pastoral labours of the prophet were estimated ; and as his labours were ordained and directed by Jehovah, so the Lord there assumes to Himself the payment as rendered for His own work done. Hence, in the transference to the New Testament, it is the value set by an unbelieving world upon the mediatorial labours of Christ. The prophet, by the command of God, throws down the pieces of money in the Temple *for* the potter. They could not have been thrown *to* him, for the potter did not certainly work in the Temple ; but he was kept in constant work by the necessity of furnishing the earthen vessels which were used for the purpose of receiving the oil and wine brought thither⁴. Now the Prophet throws down the money in the Temple that the transaction may be witnessed by the people who were assembled there for the daily worship ; and the money being thus contemptuously returned could not be placed in the Treasury, for it was dishonourable, and would be regarded as prohibited by the analogy of Deut. xxiii. 18. Whether then the prophet, as is most likely, flung down the money with the statement that he appropriated it to the potter's use, or not, the priests would be equally likely so to apply it. For the place where he plied his trade being so close to the Temple walls, and the spot itself being degraded and accursed, no more vile or fitting disposition of such monies could be made. It may be, however, as Lange conjectures, that there was a box or chest for contributions for the Temple purposes inscribed "to the Potter," which were devoted to the payment of the vessels above mentioned.

It is singular that, even in His betrayal, Jesus should have thus provided that the Gentiles should acquire a portion of ground in the Holy City, where by the burial of their bodies

Temple, God commanded that the degrading price should be cast."—Newcome on Zech., pp. 355, 356.

⁴ See Deut. xii. 17 ; xviii. 4. Neh. x. 39.

they should hold possession until, and even after, the destruction of the faithless city. It is impossible, in connexion with this result, not to perceive the relation between this passage of Zechariah (if it be really his) and many portions of Jeremiah's writings, as, for instance, c. xxxii. 1—15, xviii. 1—6, and xix. For the purely critical examination of the passage as quoted and applied by the Evangelist, the reader is referred to the authorities already indicated. But there can be no doubt whatever that the leading idea, upon which all writers are indeed agreed, is that of the contemptuous rejection of the Messiah by the people of Israel; and that, when Judas cast down the money (the *thirty shekels* of the slave's value) in the house of the Lord, it was impossible for any Jew conversant with the ancient Scriptures not to be immediately led to connect the circumstance with the striking prophecy alluded to by S. Matthew. His habitual power of seeing through the immediate application of prophecy, and its *πλήρωσις*, or final fulfilment, has been already remarked upon. (See vol. i. p. 16.)

NOTE ON THE PRIESTHOOD OF ANNAS AND CAIAPHAS.

IN the A. V. the words of S. Luke ⁶ ἐπ' ἀρχιερέως Ἀννᾶ καὶ τοῦ Καϊαφᾶ are incorrectly rendered "*Annas and Caiaphas being the High Priests*;" whereas it should be, as has been already shown (vol. i. p. 198), "in the time of Chief Priest Annas, and of Caiaphas," for the best MSS. read here ἀρχιερέως not ἀρχιερέων.

The question is one not merely of correct criticism, but of

⁶ Luke iii. 1.

great importance towards obtaining a true chronological note of the date of the Baptist's imprisonment, and the consequent ἀρχή of the preaching of Jesus. As, however, Annas comes into importance only at the present time, viz., at the trial of Jesus, I have deferred the general consideration of the question to the present chapter.

Now, in order to obtain any chronological note from this passage, the first point must be to ascertain what were the positions held by Annas and Caiaphas respectively, which must be decided partly from history, partly from parallel passages of the Gospel narrative, and the evidence they afford as to the meaning and use of the term which I have here rendered "Chief Priest."

1. Now it is certain that Annas was made *High Priest* by P. Quirinus the Proconsul of Syria in the year A.D. 7⁶; but was afterwards deposed by Valerius Gratus, the Procurator of Judæa in the year A.D. 14. In the year A.D. 25 his son-in-law Joseph Caiaphas succeeded to the dignity, which he retained until the spring of A.D. 37. Caiaphas, therefore, and not Annas, was historically High Priest during the whole of the Government of Pilate, and the entire ministry of the Lord Jesus. And yet in the passage which is now before us, he bears no title whatever, while the designation of Chief Priest is specially attached to the name of Annas. The cause of the difficulty, therefore, seems to lie in the use and meaning of the word ἀρχιερεος.

In the first place, we cannot but observe that, throughout all the four Gospels the word is constantly used even from Matthew ii. 4, in the plural number, and that it denotes in that use beyond all question those priests who were members of the great Sanhedrim. In the absence of any exact information upon the subject, it may be assumed that these priests were

⁶ Joseph. Antt., xviii. 2. 1.

really the heads of their different courses, and were twenty-four in number. The remaining members were divided into two classes called in the New Testament Elders and Scribes. It is clear, therefore, that, as members of the great Sanhedrim, both Annas and Caiaphas are with equal propriety to be designated ἀρχιερείς or Chief Priests. Nothing positive, therefore, can be determined respecting the chief priesthood from this fact taken by itself.

If now we come to the actual use of the term we gain very little further insight into the matter. In Acts iv. 6 we find the designation ὁ ἀρχιερεύς applied to Annas, where the article seems certainly emphatic: still this proves nothing as against Caiaphas for the very same title is applied to him in S. Matthew xxv. 57. Again in the account of the trial of Jesus, the title with the prefix of the article (though here it is used probably from grammatical considerations) is given indiscriminately to both.

A difficulty again presents itself in the unquestioned fact that the presidency of the Sanhedrim devolved usually by courtesy, if not of right, to the High Priest. So that, if Caiaphas were really the High Priest, he ought to have been also President or "Nasi" of the Great Council. But for this circumstance we could have little hesitation in believing that Annas was really the President, and Caiaphas the Priest. And yet I believe this to have been really the case. For first there could be no reason why Annas should be mentioned at all if he were not actually High Priest, unless he held some office which the Evangelists regarded as so nearly connected with the events and crisis of the Gospel history, that the omission of his name would create a serious flaw in their accounts. Secondly, the High Priest was *not necessarily* President or Nasi of the Sanhedrim. He was so only, as we learn from Maimonides, "provided he was a man endowed with wisdom." Now when we

consider that Caiaphas was a much younger man than Annas, to whom indeed he stood in the position of son-in-law, and that the influence and reputation of Annas were extremely great, we shall see good reason for believing that modesty and respect alone might prevent Caiaphas from pressing his claims to the office against such a man as his father-in-law, even were they sufficiently strong of themselves (which we do not know) to assert his right to the office. The times, moreover, were such as to induce the Sanhedrim to relax any general rule, especially since the return from the captivity, for the purpose of securing the best man for the office.

Nor are we without strong indications from Scripture itself that such was here the case. Upon the meeting of the Sanhedrim, which was called together seemingly in some haste and confusion to consult upon the steps to be taken in consequence of the excitement caused by the raising of Lazarus from the dead, we read (S. John xi. 49—52) of the advice of Caiaphas that Christ should be put to death for the good of the nation. Two points are noticeable in the narration of the proceedings of this Council.

1. That Caiaphas is not styled "President," but simply "a certain one of them," an expression by no means suggestive of any peculiar respect or honour attaching personally to him. And the advice he gives is just that of a coarse and violent man recommending strong measures as the easiest and readiest way of solving a serious difficulty. His words are not the words of a man "endowed with (any but worldly) wisdom." And there is in the remark of S. John upon the advice of Caiaphas a powerful corroboration of the fact that he was the High Priest, though not the President, when he says that Caiaphas spoke those words not of himself, but in his office of High Priest. In regarding, then, the words as divinely overruled in the mouth of one bearing a certain office, the Evangelist would

be justified in referring the unconscious prediction to the fact of his *Priesthood*; but the mere presidency of a National Council, however supreme, could have *in itself* no relation to prophetic utterance.

It is possible, however, that any other historian but an Evangelist would have thought it unnecessary to allude so pointedly to Annas at the outset. But the part which he performed in the trial of our Lord, and the influence which he unquestionably exerted in the Sanhedrim during all that momentous period which embraced the ministry and death of Jesus, rendered him too important a personage in the eyes of the sacred writers to be passed over without special notice. Caiaphas, from his official post as head of the holy nation, they could not but prominently introduce, and they must have well known how far, in the peculiar relation in which he stood to One who had Himself been High Priest, he, as inferior in wisdom as in years, was swayed in after events by the more commanding judgment of Annas. I conclude, then, that S. Luke undoubtedly means by his language, that Caiaphas was High Priest (a fact, which being universally known and historically true, needed but little comment), and that Annas was, coincidently with his priesthood, President or Nasi of the Sanhedrim.

SECTION II.

PILATE'S LODGING IN HEROD'S PALACE. DAWN.

THE sky was already grey with the approach of dawn, when the procession of the Priests with the Scribes and Elders constituting the Sanhedrim, assembled in front of the palace of the Roman Governor to demand execution upon Jesus. It being

the morning of the Passover, they would not themselves enter into the Prætorium or Judgment Hall, lest they should come perchance into contact with some of the Gentile soldiery or attendants, and so contract that legal uncleanness which would disqualify them from partaking of the Paschal Feast. Pilate, therefore, went out himself to meet the deputation ; and, sending Jesus alone into the hall, inquired what accusation they brought against their prisoner.

The Governor, in fact, was already up and dressed, and seems to have received some intimation of what had been going on during the last few hours in the College of the Council, and in the Palace of the High Priest. But it was then nothing unusual, strange as it may seem to our ideas, to find a magistrate prepared to take cognizance of a case of law at so early a period of the day⁷. Being apprised of their arrival, and acquainted with their peculiar religious customs, he at once went out, and demanded the nature of the accusation against Jesus. Avoiding all direct reply, the Priests answered by their spokesman that, "*if He were not a malefactor,*" they would not have delivered Him up unto him.

The question of Pilate, it must be observed, was the most embarrassing possible to the party of the Sanhedrim ; for it expressly ignored all their previous proceedings as null and void, and assumed that they had come there in their proper character as prosecutors before the only real legal tribunal of the country. The Jews on their part evaded the question, endeavouring to persuade Pilate to accept their tradition of Jesus

⁷ "Josephus states that it was at daybreak that Herod sat arrayed in royal apparel on the judgment-seat, as is described in the Acts, when he was struck by the angel."—Williams on the Passion, p. 259.

"The Roman judicial sessions did not usually take place until nine o'clock. That Pilate was already prepared to receive the Jews is to be explained by the supposition that he had been already notified."—Hengstenberg, ii. 365, *et seqq.*

as sufficient proof of His guilt. The term by which they designated Him was that which they considered the best calculated to secure the ear of Pilate. They denounced Him as a malefactor, *i.e.* a disturber of the public peace.

They had miscalculated, however: whatever else Pilate, as a member of the Equestrian Order, and a sub-prefect of a conquered province, might have been (and such men were not troubled with many scruples where their own interests were concerned), he at all events was a Roman officer, with that respect for law and its administration which was in the main characteristic of the Roman Executive. But it is also extremely probable that, besides his natural refusal to accept an *ex parte* statement as conclusive evidence of a prisoner's guilt, Pilate already knew something of Jesus, if not personally, at all events by popular notability. It was but four days since the triumphal entry of Jesus into the Temple, a proceeding which, as we have seen, must have passed under the very eye of the Governor or Himself. He must have witnessed the extraordinary enthusiasm of the people, and the significant act by which they saluted Him as King by strewing their garments in the way. The Governor was a Roman, a man of the world, and he estimated that day's proceedings at their true value regarded in a political light. Had he deemed them of any seditious character, can we doubt for a moment that the man who directed the slaughter of the Galilæans* at the feast, and afterwards led his troops against the Samaritan insurgents⁹, would have hesitated to

* Luke xiii. 1. This seems to have been the insurrection headed by Judas of Galilee, to which allusion is made by Gamaliel, Acts v. 37. It was probably a similar one to that in which Barabbas was concerned.

⁹ The occasion of this outbreak was the promise of one of their leaders to disclose the spot where Moses was reputed to have buried certain treasures on Mount Gerizim. Pilate led his troops against them, and, of course, defeated them. The Samaritans, however, complained to Vitellius, the president of Syria, who sent Pilate to Rome to answer for himself.

crush the incipient revolution in its bud, had he deemed it to wear that aspect, or regarded it as likely to endanger the peace of the city and province at so very critical a moment? It seems almost clear from the language of Pilate that he had from the first some knowledge of how matters stood, and that he felt both contempt and disgust at the conduct of the Jewish Chiefs. "Take ye then, and judge Him according to your law," said the Governor. But the reply was that it was not lawful for them to put any man to death. Pilate, then, quitting the deputation, returned to the *Prætorium*, where he had left Jesus behind alone, and asked Him point-blank the question, "Art Thou the King of the Jews?"

Jesus answered him,

"Sayest thou this thing of thyself, or did others tell it thee of Me?"

Pilate answered,

"Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me. What hast Thou done?"

Jesus answered,

"My kingdom is not of this world. If My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews. But now is My kingdom not from hence."

Pilate, therefore, said unto Him,

"Art Thou a king, then?"

Jesus answered,

"Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice."

Pilate saith unto Him,

"What is truth¹?" (i.e. Is there such a thing?)

He had no sooner said this than, without waiting for an answer to his question, he hurried out to where the Priests and

¹ John xviii. 33—38.

Elders were waiting his return, and stated that after examining the prisoner he could not find any fault in His language or conduct.

"But ye have a custom," continued the Governor, anxious to release his prisoner, "that I should release unto you one at the Passover: will ye, therefore, that I release unto you 'the King of the Jews' ²?"

Pilate had chosen an unfortunate title by which to designate Jesus in an appeal to mercy. The very words roused the Jews to fury, and they screamed with frantic vehemence, "Not this man, but Barabbas."

S. John adds with a simplicity which is all the more significant from its calmness, that "Barabbas was a robber."

Notwithstanding the bitterness and apparent scorn with which the Roman Governor had treated the remarks of a Jewish peasant upon the subject of Truth, still the manner, the bearing, and the language of Jesus made a deep impression upon Pilate³. He was well aware that the accusation against Him was merely the result of party bigotry and jealousy, and he perhaps felt that involuntary respect for his prisoner, by which men of mere worldly minds are unconsciously impressed, when they come under the influence of a higher order of intellect and a more exalted moral or religious character than their own. The Governor began to be more and more attached to his prisoner.

Pilate, now discouraged by the furious exclamations of the Jews, returned into the Prætorium, and had recourse to what

² John xviii. 39.

³ The question of Pilate is painfully significant. A Greek in his place would have at once challenged a discussion upon the ethics of the subject. The Roman waived it altogether in the bitterness of a mind that revolted from the dreary scepticism of the age, where he found no solid substratum for a rational belief, and had as yet discovered no higher ground for the exercise of reflection that might have germinated into faith.

certainly appears a most singular device to disarm the ferocity of the adversaries of Jesus. Finding no substantial ground of punishment, he ordered Him to be scourged⁴, as though the assumption of the royal title was in itself an offence requiring notice. After this cruel proceeding was over, the soldiers plaited a crown of the strong sharp thorn of the country and placed it on His head, in mockery of His supposed assumed title. Then they brought one of the dark red soldiers' cloaks in which they wrapped Him as in a royal robe⁵, and with derisive shouts of "Hail, King of the Jews!" they struck Him as an impostor with their hands. It is impossible to believe that this brutality took place by Pilate's directions. Inferiors, and especially ministers of punishment, are commonly apt to err on the side of excess of duty. But it is probable that Pilate purposely did not interfere, deeming the conduct of his soldiers calculated to help out the design he had manifestly formed of rescuing Jesus, if possible, from the fate which he plainly saw the Jews were eagerly bent upon bringing upon Him.

He therefore quitted the *Prætorium* for the second time, and addressed the Jews, stating that he was about to bring Jesus forth to them that they might know that he found no fault in Him. He then ordered Jesus to be brought out for the first time since He had been delivered over to their custody, in the

⁴ The following excellent dilemma is quoted from Paul Gerhard in M. Dupin's little work upon the illegality of the trial of Jesus :—"Be consistent with thyself, O Pilate! for if Christ is innocent, why dost thou not send Him away acquitted? And if thou believest Him to be deserving of chastisement with rods, why dost thou proclaim Him to be innocent?"—Dupin, p. 76.

⁵ "A similar instance is related by Vopiscus of Proculus. § 2. 'Quum in convivio quodam ad latrunculos luderetur, atque ipse decies imperator exisset, quidam non ignobilis scurra "Ave," inquit "Auguste!" allataque lana purpurea humero ejus ingessit, eumque adoravit.'"—Tholuck, p. 390, note.

hope that the sight of the bruised and bleeding prisoner might work upon their compassionate feelings, and the mockery of regal state might show them that **He** was not a person of whose designs they might have any serious apprehensions.

"Behold the man!" exclaimed Pilate, pointing to Jesus as He came forth, "wearing the crown of thorns and the purple (dark red) robe." But the Governor's well-meant appeal was in vain. The appearance of Jesus was the signal for a roar of rage, which vented itself at length in shouts and demands for His instant death. "Crucify Him, crucify Him," was the universal yell. In disgust and angry disappointment Pilate exclaimed, "Take ye Him, and crucify Him, for I find no fault in Him." He would fain have got rid of the whole business, but he still clung to the hope of saving from so horrible a death a Man of whose innocence he felt more than ever assured, as much by the savage vindictiveness of His enemies as by His own meek and uncomplaining resignation.

The Jews answered him, "We have a law, and by our law He ought to die, because He made Himself the Son of God⁶." The words sounded strangely in Pilate's ears and, coupled with some undefined suspicions of his own, excited fears which it would seem he had already begun to entertain as to the course of conduct he had himself pursued in ordering the scourging which had just been inflicted upon his prisoner. Without giving the Jews any further answer, he returned into the judgment hall and desired Jesus to be again brought into his presence. When they were thus once more alone, out of reach of the savage crowd outside, Pilate, fixing upon Jesus a glance full of anxious and troubled meaning, asked of Him in grave and

⁶ The grounds of this charge seem to have been Deut. xiii. 1—5, and xviii. 20. The latter passage is as follows:—"The prophet which shall presume to speak a word in My Name, which I have not commanded him to speak, . . . even that prophet shall die."

solemn tones, "*Whence* art thou?" He desired in fact to know from Jesus' own mouth the real nature of His *origin*. Was He of earth or from heaven? Could any of the stories be true which his own country legends told of deities coming on earth, and assuming the form of men? Could in fact Jesus be such a Being as these old tales described, and was he himself now standing in His Presence?

"But Jesus gave him no answer:

"Then saith Pilate unto Him,

"Speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee, and have power to release Thee?"

'Jesus answered,

"Thou couldest have no power at all against Me, except it were given thee from above: therefore he⁷ that delivered Me unto thee hath the greater sin⁸."

More than ever anxious and perplexed in mind as to the real condition of Jesus, Pilate was nevertheless confirmed in his desire to save Him, and therefore leaving Jesus again behind him he went back for the third time to the Jews and exerted himself to the utmost, but to no purpose, to persuade them to cease their demands for His crucifixion. The exasperation of the Jews, moreover, so far from being appeased by the sight of the suffering Jesus, had grown more bitter by the delay, and the fear that Pilate was in fact temporising for His release. They shifted their ground, therefore, in the extremity, and changed the accusation from blasphemy to that of treason and, reminding the Governor that Jesus had actually admitted the plea of claiming to be a King, ominously warned him that if he let Him go he was not a friend to his imperial master Cæsar; for that, in making Himself a King, Jesus was fomenting rebellion against the Roman Emperor. They had judged rightly in changing

⁷ Did Jesus here designate Caiaphas the prominent leader of the accusations against Him?

⁸ John xix. 9—11.

their mode of attack. Pilate knew the temper and disposition of his master too well to run unnecessary risks. The language now held by the Jews threatened an impeachment of his own loyalty, and he knew that, if an information of connivance with treason on his part as an officer of the empire were once laid before Tiberius, his life was in imminent danger. Whatever he did, therefore, in defence of Jesus, must now be done openly and formally under strict judicial process, if he would ensure both his own position and his life.

6½ A.M.

It was now a little past six o'clock a.m., and the time when what is called the Preparation of the Passover (John xix. 14.) had just commenced, when Pilate resolved upon the formal public trial of Jesus.

JESUS BEFORE THE TRIBUNAL OF PILATE.

Pilate now, compelled by the pressure put upon him, adjourned the assembly to the regular Court of judicature, and ordering Jesus to be brought before him, took his seat upon the official Tribunal, on the tessellated pavement (called in the Aramaic, *Gabbatha*), which in a portable form the Roman provincial officers carried always with them as a necessary adjunct to the Magisterial Court*. It was now, as has been before observed, day, the fourth watch of the night being just over, and the time a little past six o'clock a.m., the sun having just risen over the glistening towers of Antonia. Pilate now desired the Jews to state the charges they had to bring against the Prisoner. In pursuance of their tactics, the Jews now accused Jesus of endeavouring to seduce the nation from their allegiance to the Roman rule, and persuading them not to pay the imposed Capitation Tax (Matt. xxii. 17) to Tiberius, on the grounds that He Himself was their own anointed Messiah-King. Upon the

* See Sueton., Julius Cæsar, c. 46.

repetition of the Royal title, Pilate turning to Jesus asked Him whether it was true that He *was* the King of the Jews? Jesus unhesitatingly replied that it *was* true. "Thou sayest," He said. The exasperated Priests, thereupon, redoubled their accusations, and brought various charges (all of course equally unfounded, and indeed directly contrary to the real facts) against Jesus, to all of which He answered nothing. Pilate, more than ever astonished at His silence, wondering, doubtless, at His extraordinary patience and self-command, when even he himself felt the falsehood and injustice of the charges, asked Him, "Answerest Thou nothing? Hearest Thou not how many things they witness against Thee?" Still silent, the Governor was wholly at a loss to account for His singular conduct and demeanour: he was, moreover, not a little provoked by the continued reticence of the Person whom he really wished to help. Turning to the Chief Priests and to *the people*, a large concourse of whom attracted by the tidings of Jesus' arrest had now gathered in front of the Platform of Justice, Pilate declared, "I find no fault in this Man." Thereupon with augmented and fiercer vindictiveness they cried out that He had been exciting the population to rebellion throughout all the country, beginning in Galilee, until He ventured to preach His seditious doctrines even in the very metropolis itself. On hearing Galilee mentioned, Pilate inquired whether Jesus was a native of that place; and being informed that He was so (for the real truth was as yet unknown), it occurred to his mind that there was a loophole now for him to escape from further personal responsibility and trouble in the matter. If Jesus were a native of Galilee, He would be a natural subject of Herod Antipas, the Tetrarch of that district, who, like himself, held his authority direct from the Roman Emperor. To him he would send Jesus, and let him decide upon His case, and so he would be quit of the matter altogether. There was another consideration, too, which weighed strongly

with Pilate, which was that for some time there had been a disagreement, if not an actual quarrel, between himself and Antipas¹; and it would be a graceful advance on his own part towards a reconciliation, if he were to pay him the compliment of sending the Prisoner to him. It was fortunate too that Antipas happened to be in Jerusalem at the moment, for the occasion of the feast. Accordingly he sent Him under escort to the adjacent residence of that Prince.

PALACE OF HEROD. BEFORE 7 A.M.

The proceedings which have hitherto occupied our attention had extended over something less than an hour; and it was consequently between six and seven o'clock when Jesus was sent by Pilate to Herod. The Governor had not miscalculated the effect of his proceeding. Herod "was exceedingly glad" of the opportunity of seeing Jesus, which he had sought for a long time in vain. For His reputation had come to his ears long before, and had at first caused him great disquietude, as he fancied in his remorse that it must have been the spirit of John the Baptist (whom he had beheaded) resuscitated in Him². He no doubt believed Him to be a kind of magician, and was glad to have an opportunity of witnessing some specimens of His supposed art. On His arrival, therefore, he eagerly questioned Him upon all the points which had excited his curiosity, but in vain. Jesus remained silent before him as He had done before the Jews. Herod was disappointed. The appearance of Jesus, His meek and resigned expression of countenance, His bruised and lacerated features, His humble attire, altogether were at variance with the expectations he had formed respecting Him. It soon became apparent that he regarded Him as a poor deluded person, who, like many others in all ages of the world, had first deceived himself

¹ This dispute probably arose out of the fact that the Galilæans whom Pilate had slaughtered at the Temple were actually subjects of Antipas.

² Matt. xiv. 1, 2; Mark vi. 14-16; Luke ix. 7, 8. See I. 338, 346, 347.

into an exaggerated view of His own pretensions, and then persuaded the ignorant and credulous to acquiesce in and support them.

The Chief Priests and Scribes, anxious that Herod should not, like Pilate, be misled by any feelings of compassion or sympathy with their intended victim, had followed Jesus to Herod's residence, and prosecuted the same pleas before him which they had been latterly urging with the Roman Governor. But Herod was not a man of cruel disposition, and he was shrewd enough^a not to be deceived by their misrepresentations. It was evident to him that, if Jesus were a person of the character they described, some facts must long ago have come to light regarding His alleged attempts to corrupt the people. But, as Tetrarch of the country in which Jesus had His home, and where the greater portion of His ministry had been exercised, and His public acts performed, he was convinced that their allegations were devoid of truth or foundation. As for the idea of the humble Person before him, against whom not the shadow of proof of a single overt act had been adduced, systematically persuading the people to revolt and to acknowledge Him as their King, it was manifestly to Antipas' mind ridiculous. He discarded the charge as unworthy of serious consideration; but, being really disappointed himself in his long-cherished expectations, he resolved to extract some amusement out of the notion of Jesus' claim to royal honours. He therefore dressed Him in a splendid robe (the white dress of a *Candidate*, in fact), in mockery of His supposed assumption of a false title, and with his courtiers paid a mock obeisance to Him, ignorant that what they were doing in mockery and insult was a true acknowledgment of His rights. Satisfied with this contemptuous expression of his feelings, Herod sent back Jesus to Pilate clad in the robe of mockery, with an acknowledg-

^a S. Luke xiii. 32, if the term *fox* really applies to Antipas; but see p. 94.

ment of Pilate's attention, and the expression of his belief that the charge against Jesus was totally unfounded.

Pilate was still sitting upon the seat of judgment, waiting the result of his mission to Herod, when a message was brought him from his wife imploring him to "have nothing to do with that just Man," for that she had suffered already a great many things in a dream that very morning on His account. The Governor was already in that frame of mind which disposed him to do his best for the release of his Prisoner. He was not an unfavourable specimen of his class. He was quite ready, as he had shown, to resort to strong measures on occasion, but he was not naturally by any means of a sanguinary or cold-blooded temperament. If he could release Jesus without actually compromising himself or imperilling his own life with his Imperial master, he was quite prepared to do so; and harsh as have been the judgments pronounced against him in after-ages by Christian writers, it is doubtful whether many men of his calibre, and in his position, would have done half so much as he did for the life of a man so utterly insignificant as Jesus must have been in the eyes of a Roman Governor⁴. The message of his wife must have coincided somewhat painfully with his own view of the case. He had doubtless, if we may judge from his language and conduct, held some serious questioning with his own mind as to *Who* and *What* his Prisoner really was; and as he sat in waiting, musing over the events of the last hour, he must have felt more than ever disquieted by this strange and urgent communication. Whatever might come of it, it is clear from the subsequent events that he did his utmost for some time to save Jesus, and only gave way

⁴ "In accordance with the Roman policy, a governor was certainly not directed to rescue from the religious fanaticism of a subjugated people a victim regarded apart from this with indifference."—Hase, *Leben Jesu*, quoted in Tholuck, p. 386.

at last, when an insurrection seemed imminent, for which he might have shortly afterwards to answer with his head.

TRIBUNAL OF PILATE AGAIN. 8 A.M.

While musing upon the events of the morning, the sounds of the returning escort, accompanied by the relentless Priests, burst upon his ears ; and Pilate determined upon making one last effort for the rescue of his innocent Prisoner. When the first tumult had subsided, pointing to Jesus who had been brought and placed before him, still dressed in the robe in which Herod had ordered Him to be arrayed, the Governor exclaimed, "Behold your King !" The only answer which greeted this remark was a general cry of "Away with Him, away with Him, crucify Him."

"Pilate saith unto them,—

"Shall I crucify your King?"

"The Chief Priests answered,—

"We have no king but Cæsar⁵."

Still undeterred from his merciful purpose, Pilate with the impress of his wife's dream strongly coinciding in his mind with the voice of his own conscience, and well aware by this time that the sole cause of the accusation against Jesus lay in the envy⁶ of the priests of His unbounded influence with the people, made one last and vigorous effort in His defence. Addressing the assembled crowd he said with some dignity :—

"Ye have brought this Man unto me as one that perverteth the people ; and behold, I, having examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him. No, nor yet Herod, for I sent you to him ; and lo ! nothing worthy of death is done unto Him. I will therefore chastise Him, and release Him⁷."

It was a matter of usage⁸ that at the great feast of the Pass-

⁵ John xix. 14, 15.

⁶ Matt. xxvii. 18.

⁷ Luke xxiii. 14—16.

⁸ How the custom arose is not known. It probably began and ended with the Roman rule.

over the Governor should release some one prisoner to the people ; but it lay with them to say upon whom this prerogative of mercy should be exercised.

There were at that time lying under sentence of death three men, who had been captured during an insurrection in which robbery and assassination had been committed. The precise origin and nature of this particular *emeute* is not specified in the Evangelical narrative, but it may be conjectured that it was connected with the levying of the customary Capitation Tax⁹. The leader of this band of insurgents, which (as in most such cases) was composed as much of bandits and thieves as of patriots, was a man named Barabbas. Bad as the wretch was, there was just this redeeming feature in his character in the eyes of the Jewish Conservative party, that he had hazarded his life in some measure in opposition to the Roman rule. Upon this feature, then, they seized ; and, in comparison with the object of their bitter hate, this ruffian became exalted, in their estimation, into the hero of the hour.

It might be thought that, having once made the suggestion in vain, and having experienced the determination of the Pharisees to demand Barabbas of his hands, Pilate would not have risked a second appeal of a similar kind in favour of Christ. But the fact seems to be that he perceived that the assembly round the platform was momentarily receiving fresh additions from the body of the people ; and he began to entertain hopes that his appeal might produce among them a feeling in favour of Jesus, and that by their support he might yet succeed in overbearing the malignant determination of the priestly party. But the adversaries of Jesus were beforehand with him. Mingling with the crowd, which was composed naturally more of the lower inhabitants of the city than of that hardy and more honest population of the Galilæan Highlands, they persuaded them,

⁹ See above, p. 250.

when the Governor put the question to them again, to demand the release of Barabbas and the death of Jesus. Ignorant of the artifices of the priests, Pilate now put the question officially to them, "Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?" The multitude were now shouting and vociferating around, urging the Governor to comply with the usual custom; and rather than give up the last chance, he asked, "Will ye that I release unto you the King of the Jews?" Then arose a roar from the angry and scowling faces surrounding the platform, where menace, hatred, and envious rage were hideously mingled in expression, "Away with this man, and release unto us Barabbas." There was no mistaking the savage determination of the mixed rabble evident in the upturned faces round him, and Pilate, irresolute, but clinging to the last faint chance, exclaimed, "What shall I do then with Jesus, which is called Christ?" The unanimous cry that rose from the miserable mass of ignorant and deluded people was for His immediate death: "Let Him be crucified." Thoroughly sick of the unreasoning hate and blind ferocity of these jealous and hypocritical fanatics, the Governor, in angry contempt and wonder, exclaimed, "Why! what evil hath He done?" But the question, from the very fact of its being unanswerable, only roused the mob to a fresh outbreak of fury; and the cry of "Crucify Him!" rose again in all its savage meaning. Again Pilate repeated his question, to meet again with the same answer. For the third and last time Pilate repeats his question; and assuming, from the absence of a definite reply, what was the truth, that they had none to give, he declares that for his part he cannot see that Jesus had done any thing to merit death. "I have found no cause of death in Him," he said: "I will therefore chastise Him, and let Him go¹."

His words, uttered with the plain determination to release

¹ Luke xxiii. 22.

Jesus at once by default of substantiation of any charge, raised the fury of the multitude to such an ungovernable pitch, that for the peace of the city, and with regard to his own safety, Pilate, with deep and undisguised regret, considered it advisable and politic to give way. But in order to impress upon the minds of the assembled multitude his own conviction of their wanton cruelty, and so far as possible to exculpate himself from participation in that guilt to which he was (however unwillingly, still undoubtedly) an accessory, he placed on record before them his entire repudiation of the persecution to which his innocent prisoner had been subjected. He called for water, and doubtless considering that an imitation of one of their own legal forms² would most forcibly impress their minds, he washed his hands publicly in the sight of all the people, exclaiming, "I am innocent of the blood of this just person: see ye to it."

Frantic with exultation the priests accepted the challenge, and with the awful words, "His blood be on us, and on our children!" the sad and dreadful scene was brought to a close. "Pilate gave sentence that it should be as they required. And he released unto them *him that for sedition and murder was cast* into prison, whom they had desired; but he delivered Jesus to their will³."

Pilate's part was, however, not yet over; there was yet one more order to be given, and he gave it. Jesus, as one condemned to the cross, must first, according to Roman law, be scourged with rods, before the final torture of the crucifixion. This it is clear he did not witness in person. Most probable is it that he sought in the retirement of his inner chamber opportunity for mental repose after the severe conflict he had undergone, and for quiet to a spirit which had been strangely and unusually agitated by the events of the early morning. **He had**

² See Deut. xxi. 6.

³ Luke xxiii. 24.

not recovered his equanimity, nor forgotten the conduct of the priests, when two hours afterwards they pressed upon him a further demand, which had the effect of calling forth an unmistakable expression of disgust at their vengeful and importunate wickedness. (See p. 265.)

SECTION III.

CASTLE OF ANTONIA. 8 A.M.

THE soldiers now carried off Jesus into the barrack-yard of the Castle of Antonia; and, while the preparations were being made for the execution, proceeded to extract amusement for their coarse and brutal natures from His sufferings. They called out the whole band of troops (not less than a battalion of an English regiment), and began to make sport with the "deceiver." Stripping off from Him the white robe of candidature, with which Herod had insultingly invested Him, they fetched an old red camp-cloak, in which they dressed Him in imitation of the royal purple, and fastening a circlet of the common thorn (*Nabk*, see Stanley, Sinai, p. 426) round His temples, and placing a reed in His hand for a sceptre, they offered Him the mock adulations of royalty, kneeling to Him, and addressing Him by the Romans' usual salutation, "Hail, King of the Jews⁴." When their brutal play was ended, they proceeded from insult to violence;

⁴ "It appears that Herod suggested the mockery which was afterwards carried into fuller effect by the Roman soldiers, although it probably would not have occurred spontaneously to them; such a mode of deriding pretensions supposed to be unfounded, or which proved unsuccessful, being more conformable to Oriental than to Roman practice." Kitto, Pict. Bib., on S. Luke xxiii. 11.—Lardner (i. pp. 166, 167) records a striking instance in later times, which is quoted also by Dr. Kitto in his Pictorial Bible.

they spat upon Him, and snatching the sham sceptre out of His hand struck Him repeated blows with it. And this they did, not out of envy or jealousy, as the Jews had done, but in the purely wanton malice of coarse and vulgar natures which, in the true spirit of garrison troops in a conquered city, delight to show contempt and insult to a member of the conquered race. They then dressed Him in His own clothes, and led Him away to crucify Him.

It was part of the punishment of a person condemned to the death of the cross, that he should carry in person his own instrument of death to the place of execution. Hence, as soon as all the preparations were completed, Jesus was brought out, and with Him the two condemned bandits, to receive their crosses, for the purpose of carrying them to the spot. It would seem that Jesus had not gone far, when His strength failed Him, and He was unable to bear the whole weight of His cross alone. There happened to be passing by, no doubt on his way to see the last of his Master's sufferings, a disciple of Jesus named Simon, a Jewish native or inhabitant of Cyrene⁵. He was of course present, with numbers of his fellow-citizens, at that time for the occasion of the great festival of the Passover. The Cyrenians had a synagogue of their own⁶ in Jerusalem; and Simon had no doubt been converted by the teaching of our Lord on the occasion of some of the great feasts, which attracted all Jews to the Holy Mother City. Whether any of the escort knew the fact of his discipleship, or whether they merely seized upon him as a casual passer-by, we cannot tell; perhaps he had given vent to some expressions of reverence and sympathy with the Saviour as He approached; but at all

⁵ Acts ii. 10; vi. 9.

⁶ This seems to have been commonly the case at least with the wealthy colonial Jews. S. Luke (Acts vi. 9) mentions four others belonging to different countries of the dispersion in Jerusalem.

events the soldiers pressed him into the service, and compelled him to undergo the labour, which doubtless he himself regarded as the highest honour, of carrying the weight of the cross after his Master.

"As they led Him away," great numbers of people followed the procession, many no doubt out of vulgar curiosity, and many also from sympathy, who had been overawed by the furious declamatory meeting of the morning. Conspicuous among the multitude were large bodies of women, who loudly and fervently uttered their heartfelt lamentations for the dreadful event so soon to take place. It was then, and then only, that Jesus, of His own will, paused in His weary way; not from the weakness of the flesh, but from the sad prescience of the Spirit within Him, which, traversing by the inheritance of the Divine nature the lapse of years to come, beheld prophetically the awful horrors of the destruction of the Holy City, which the obstinate unbelief of its inhabitants was now blindly conspiring to bring about. Jesus, hearing the wailing of the women and the sound of beating of the breasts—the expression of deep unutterable grief—paused in His slow progress, and turned to address them. As Jesus paused, the escort halted. There was a feeling at work within them which they understood not, but which they could not repress. Soldiers and robbers, they who were leading and they who were being led to execution, all stricken with a sudden and involuntary awe held their breath, and stayed their steps, as Jesus turned to speak. And strange and solemn were His words!

"Daughters of Jerusalem! weep not for Me, but weep for yourselves, and for your children. For, behold, the days are coming in the which they shall say, 'Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.' Then shall they begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.' For if they do these things in a green tree, what shall be done in the dry?"

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tions of the crosses seem to have been respectively at the three angles of a triangle, of which that of Jesus occupied the apex, looking towards Jerusalem and the South-East, and the other two at nearly equal distances half-fronting Him looking the one to the South-West, the other to the North-East. It was while the painful process of nailing was being accomplished that Jesus, amidst His sufferings, prayed for mercy upon His Roman executioners, "Father! forgive them, for they know not what they do."

It was just nine o'clock in the morning when this dreadful deed was accomplished, and the priest in the Temple was in the *act at the same moment of offering the morning sacrifice.*

The soldiers, then, the active part of their duties being over, sat themselves down on watch and guard, that no attempt might be made on the part of the friends of the criminals at their rescue. The clothes of the condemned persons, which were necessarily taken from them previously to crucifixion, became the perquisite of the soldiers who were charged with the unenviable duty of carrying out the execution. The outer robe or cloak of Jesus they divided into four portions, in order that each might have his share, for four men were told off for each cross, and the whole *twelve* were placed under the command of the centurion, upon whom devolved the duty of the day. When, however, it came to the question of the *under-garment* of Jesus, a difficulty arose as to its disposal, for it was not one of ordinary construction, but woven in one piece, so that there was no seam in it by which it could be divided without a rent in the material itself. It was agreed, therefore, among the soldiers that they should cast lots for it, whose it should be. S. John, not without good reason, here calls attention to that remarkable prophecy of David, who, 1000 years before, had witnessed in the spirit the successive circumstances of the final scene, and

recorded his observation in the words, "They part my garments among them, and cast lots upon my vesture⁹."

There was naturally a vast concourse of people from the city, to witness the terrible scene of the Crucifixion; for the spot where it took place was very close to Jerusalem—not more, in fact, than 700 yards distant. Amongst the throng of spectators were numbers of the chief priests, scribes, and elders, the members indeed of that very Council before whom Jesus had that very morning been illegally arraigned. With the miserable exultation of their vile and dastardly natures, these men could not refrain from personally enjoying the spectacle of their triumph. But as they crowded round the front of the cross upon which their innocent victim was extended, a new cause of wrath and disquietude filled their minds. They found the crowd eagerly descanting upon the meaning of the parchment superscription (containing the record of the charge upon which sentence was pronounced) which the Roman Governor, according to custom¹, had caused to be affixed over the head of Jesus upon the cross. For there was written, in characters large enough to be read by any bystander or passer-by, the abominable and offensive title, "The King of the Jews²." And in order that there might be no possibility of mistake or of evasion, the title was copied into all the three languages which

⁹ Ps. xxii. 18.

¹ It has been disputed whether this was really the custom, or whether this was not a special instance. Lardner, however, (vol. i. p. 165,) quotes three passages from Suetonius and Dio Cassius which seem sufficient to establish the fact. (I myself witnessed a similar fact some years ago in Brussels.)

² Dupin (p. 82) points out very sagaciously that the nature of the inscription is a sufficient proof that Jesus was not condemned upon the charge of blasphemy, but upon that of treason. In fact the language of Lysias (Acts xxiii. 29) and the conduct of Gallio (Acts xviii. 14, 15) sufficiently prove that no such charge as that of blasphemy could or would have been entertained by a Roman judge.

For unnecessary difficulty in the matter of the inscriptions see Dr. Wordsworth's Greek Test., on S. John xix. 19.

were spoken or understood by all the dwellers or visitors in Jerusalem at the time. And, worst of all, in the Hebrew title appeared the name of "*Nazarene*"—that name which alone to the Jew was proof sufficient not only that Jesus was a man of low and common origin, but that His pretensions to even the rank of a prophet were glaringly false. For no good could come out of Nazareth, and out of Galilee ariseth no prophet³. And yet this Nazarene of Galilee was chosen by Pilate, in scorn and mockery of their nation, to be designated, condemned criminal as He was, as the "King of the Jews," when the Son of David was prophesied to come out of Bethlehem⁴. The rage and vexation of the priests was unbounded. Their triumph would be shorn of more than half its value and consequence if this false inscription were suffered to remain; for it would appear as if they had joined with the Roman Power in executing a man whose only fault was that He had claimed the allegiance of His countrymen in opposition to the foreigner. A hurried deputation therefore was despatched, and waited upon the Governor with the request that the obnoxious inscription might be removed. "Write not, '*The King of the Jews*,'" they urged, "but that *He said*, 'I am the King of the Jews.'" But Pilate, angry both with them and with himself, would listen to no further pleas. He dismissed them curtly and with sullen displeasure, adding that He would not alter one syllable of what he had put upon the cross. "What I have written I have written," he said, in tones of angry displeasure, and the deputation withdrew⁵.

Meanwhile the scene about the crosses was such as needs no adventitious circumstances to heighten its awful and melancholy solemnity. The crowd was in its nature much the same as crowds generally are that flock to such spectacles, save that here the fury of religious fanaticism and bigoted hatred was

³ John vii. 52, see p. 57.

⁴ Micah v. 2.

⁵ John xix. 21, 22.

superadded to the dreadful interest attendant upon such scenes. The prominent feeling exhibited amongst the spectators was that of mere contempt and ridicule, mingled perhaps with satisfaction at the apparent bursting of the religious bubble. The statement of the priests had been zealously disseminated amongst the multitude, and the cue for ridicule was, that here hung the Man who was by His own account to destroy the Holy Temple, and build it again in three days. "Fit end for the blasphemier!" was the feeling uppermost in the minds of the mass; and, as they passed His cross, they vented their ignorant malice in challenges to the impostor to save Himself, and come down from the cross. Conspicuous as leaders of the misguided multitude were the religious chiefs of the nation, the men so often refuted, exposed, and denounced by Him over whom they now savagely rejoiced to have achieved their short-lived victory. "He saved others," was the taunt of these blind leaders of the blind, in their anxiety to strike a contrast thus confessing to the truth, "He saved others: Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God: let Him deliver Him now, if He will have Him; for He said, 'I am the Son of God'." The soldiers, also, who kept guard in front, from time to time added their mockery; and from their dinner rations offered Him insultingly draughts of their coarse wine, bidding Him, "If Thou be the King of the Jews, save Thyself".

It is melancholy to read that at this hour and in this scene of horror, one of the unhappy wretches who were crucified with Jesus joined in the general mockery of his suffering Lord. There is frequently observable in thoroughly depraved and brutalized natures a tendency at such awful moments to make devilish sport of all that is holy and good, and even to join

Matt. xxvii. 42, 43.

7 Luke xxiii. 37.

with those to whom they owe their own punishment in ridicule and abuse of their own weaker and less criminal fellow-sufferers, in whom they discern some gleams of penitence or shame for the position in which they are jointly placed. Some such feeling, no doubt, was uppermost in the mind of the wretched robber, who, in exasperation at his own sufferings, and the contrast afforded in the meek and uncomplaining resignation of Jesus, broke out into insult and malediction against Him. "If Thou be Christ," he cried, "save Thyself, and us⁸." But his forced and despairing mockery was sternly cut short by the noble rebuke of his comrade in guilt. Upon this man the sufferings of his own punishment, and the spectacle of Jesus' wonderful example had acted with precisely the opposite effect. He may have at first joined in the general cry: S. Matthew and S. Mark seem to intimate that he did: but his misguided reviling was but of short duration. He was near enough and calm enough, despite his own painful sufferings, to mark keenly the behaviour of Jesus under the unexampled insults by which His dying hours were cruelly disturbed; and the more closely he watched, the more surely did dawning suspicion ripen into conviction that He who could so endure without railing could be none other than He whom his enemies in mockery proclaimed Him to be, the Messiah-King of Israel! Indignant and horror-stricken at his comrade's maddened raillery, he rebuked him in words of just and dignified warning. Then addressing Jesus in terms which indicated both perfect resignation and a fully confirmed faith, he proffered to Him the humble petition, "Lord! remember me, when Thou comest into Thy Kingdom." The striking and wonderful faith of the dying robber met with its instant reward. "Jesus said unto him, 'Verily I say unto thee, To-day shalt thou be with Me in Paradise⁹.'"

Luke xxiii. 39.

⁹ Luke xxiii. 40-43.

The crowd in the immediate neighbourhood of the crosses had now begun to diminish considerably, for it was near upon the time of the mid-day meal, and in three hours the Preparation of the Sabbath would begin. There was opportunity, therefore, for the mother and near relatives and friends of Jesus to take up their post by the cross whereon He was hanging. By that cross were now standing His mother (in whose afflicted heart the prophecy of aged Simeon had already been working out itself), his mother's sister Mary the wife of Clopas (see vol. i. pp. 64, 330, 331), and Mary Magdalene, together with the beloved disciple John. Jesus, looking upon the sorrowing group, and knowing what was soon about to take place, in the midst of His own sufferings has regard only to the affliction of His mother, and addressing both her and the disciple in accents of love and tenderness, consigns her to the care of His chosen earthly friend, John, whose love and devotion, never so loudly expressed as Peter's, yet sufficed to bring him to his Master's side in the hour of His last sufferings. "Woman, behold thy son!" were the words of Jesus as He indicated John, the only male friend that seems to have been with Him in that terrible hour; and to John He confided her in the words, "Behold thy mother!" That faithful disciple, divining His Lord's words, took upon himself at once to lead the poor mother away from the scene of suffering, and conducted her in all tenderness to his own home, where ever after, until her death, he fulfilled towards her all the offices and duty of a son. He felt from Jesus' words and look that things were about to happen which it would be beyond her strength to look upon and bear. But he himself then returned with all haste to his post of duty by his Master's cross.

CALVARY.—12 NOON TO 3 P.M.

And now, both in heaven and earth, began to appear the signs of the Father's wrath. As the sixth hour, or midday, drew on, the sun, which had hitherto been shining brightly, gradually withdrew his light, the face of nature became obscured, and darkness—the darkness of shame, of horror, and of indignation—grew thick over the whole land of Judah. It was not meet that the sun of nature should witness the departure of the Sun of Righteousness. Creation was veiled before the Creator during the hours of the Great Sacrifice. For those three hours there was silence in heaven and on earth, and Angels may have gathered closely round the cross in their invisible array, to wait the last and final discomfiture of the Prince of Darkness, before setting their sentinels at the head and feet of the Holy Body, to keep guard in the rich man's tomb.

Towards the ninth hour of the day the pangs of the human nature had reached their height, and through the mysterious darkness suddenly rang an agonized cry, "Eloi! Eloi! lama sabachthani?" Even in that hour of final and intense agony, mindful of the absorption of all prophecy in His holy Person, Jesus repeats the words of the opening of David's 22nd Psalm, "My God, my God, why hast Thou forsaken me?" So deeply had that time of darkness revealed the truth that the perfect Sacrifice of human nature was being accomplished in all its weakness of suffering and humiliation! And then came the one parting cry that, now that the mighty deed was accomplished, burst from the Saviour's parched and fevered lips, "I thirst!" The words of the dying Jesus operated variously upon the minds of different persons among the remaining spectators, who, with the guard on duty, still lingered about the cross. Misunderstanding the cry of Jesus (who spoke in the Hebrew tongue),

most of the Jewish bystanders imagined or pretended, that He had called upon Elijah to come down from heaven to His help. Some looked on in fear, and some in scorn, as they repeated one to another, "He is calling for Elias!" but one of the soldiers, to whom either the words were unintelligible, or to whose slowly-awakened feelings of compassion the agonized cry of pain spoke with more appealing and urgent distinctness, ran to the jar which still contained some of the coarse drink (called *Posca*) left from his midday meal, and dipping a piece of sponge in it placed it upon the end of a reed of hyssop, and held it up to moisten the fevered lips of the dying Sufferer¹. Yet, even in these last moments, the malice of the wretched Jews interfered to stay the kindly soldier's hand, crying out, "Let alone, let us see whether Elias will come to take Him down!" Scarcely had Jesus received the acid draught, when, with the momentary strength it imparted to His failing powers of life, He cried, "It is finished"²! Father, into Thy hands I commend My spirit³." A moment more, and the strings of His heart gave way, and in one last loud cry of intense and sudden agony Jesus bowed His head, and yielded up His Spirit. The work of Redemption was complete, the One Great Sacrifice was consummated, and the guilt of the greatest crime which the world has ever known rested heavily upon the heads of the children of Judah! The rebuke of the Father had broken the heart⁴ of the Son. Behold, and see

¹ Ps. lxi. 21.² John xix. 30.³ Luke xxiii. 46.

⁴ I take this prophecy in its literal meaning, considering it fairly established that the "physical cause of Christ's death" was actually rupture of the heart produced by prolonged intense agony of spirit, and both preceded and evidenced by the bloody sweat at Gethsemane, as well as by the effusion of the separate streams of water and blood when the *pericardium* was pierced after death by the spear of the Roman soldier. The whole of the prophecies relating to the Saviour's sufferings have, I am convinced, a far more literal significance than is commonly supposed. See, on the death of Christ, Hanna, "Last Day of our Lord's Passion," pp. 335—344, also *Olshausen* on the Gospels, iv. 246—250.

whether there were any sorrow like unto His sorrow⁶, upon whom was laid the iniquity of us all⁷.

The cry of the broken heart rang upon the appalled ears of the spectators at the moment of the ninth hour, or three o'clock in our afternoon. *At that hour and moment the Evening Sacrifice was being offered in the Temple.* With that cry all nature sympathized, as it listened reverently to its Master's voice, and at the moment the earth shuddered, trembled and quaked⁸, the rocks of Judah were rent, and the graves of the saints, who lay sleeping in the hope of the Resurrection, were opened in the midst of the awful throe. *Not yet*, however, did those saints of Christ *arise*. Not until their Master rose, and bid them "Awake, arise," did they quit the silent chambers where they had so long rested and slept. But when He rose from the dead, and summoned them, they left their rocky beds, and went into the Holy City, and showed themselves to many, in attestation of the mighty truth, that Jesus had "brought Life and Immortality to light⁹" in the world⁹.

Not without effect was this awful testimony of nature upon

⁶ Lam. i. 12.

⁶ Isa. liii. 6.

⁷ "Here again it is quite indifferent whether we regard the earthquake as a usual one or not. With the death of the Saviour light penetrated into all which was previously hidden. The graves threw themselves open. Hades and its dead beheld the celestial light. The debarred entrance to the 'holiest of all,' the heaven of God, which was typified in the earthly temple, was made accessible to man. Now, when those who stood around observed these excitements in all nature, an indistinct apprehension led them to the correct conclusion that there was a connexion between these appearances and the crucifixion of Christ. The Roman Centurion even uttered his conviction that this person might well have been a Son of God."—Olshausen, iv. 251 (on St. Matthew xxvii. 51—54).

⁸ 2 Tim. i. 10.

⁹ On this subject, see again Olshausen, iv. 251—253. Who these saints were can, of course, be only matter of conjecture. They were those who were buried outside of the Holy City certainly. In the Apocryphal "Acta Pilati," Abraham, Isaac, Jacob, the twelve Patriarchs, and Noah are mentioned. These names point obviously to a fabrication.

the Centurion and the party of soldiers under his command, upon whom had devolved the duty of watching the cross of Christ. Whatever the infidel Jew might have thought, to the mind of the heathen Roman the concurrence of the shock of nature with the cry of human agony, bore witness that in Him whom he had just seen expire upon the cross, he had beheld One who was in some mysterious way the Person whom he had heard Him called in mockery that morning. Awe-stricken, and well aware of the innocence of the sufferer who had just expired before his eyes, the Centurion exclaimed in the hearing of his now alarmed soldiers, "Truly this Man was the Son of God¹."

Of the rest of the spectators of that awful final scene, the Evangelists have preserved to us the names of only three, and all of them are women. They are Mary Magdalene, Mary the mother of James and Joses (see p. 268), and Salome. These, with many others, had followed Him up from Galilee, to minister to those necessities of His life which His incessant occupation left Him no time to attend to in person ; and now from a distance they were looking on in grief and reverential awe, sympathizing with sufferings which it was not in their power otherwise to alleviate. The terrible scene was not altogether without its influence upon the many others who from different and baser motives had been

¹ Mark xv. 39. It is not easy to determine the exact import of the Centurion's confession. The parallel passage of S. Luke (xxiii. 47) gives the words, "Certainly this was a righteous man." It is not likely that the Roman made at this moment a full acknowledgment of the Divinity of Christ ; and the words given by S. Luke most probably contain the substance of his meaning. This Evangelist asserts that his words contained an ascription of glory to God ; hence perhaps we may conclude that he accepted the title he had heard claimed by Jesus, although he did not at the time comprehend the full meaning which it involved. These officers, it has been remarked, seem to have been peculiarly accessible to religious feelings. Compare S. Matt. viii. 5-13 ; Acts x. ; Acts xxvii. 3. 43. Olshausen (iv. 251), from the use of the word *δικαιος* attributed to the Centurion when speaking of Jesus (S. Luke xxiii. 47), is inclined to regard him as being already a
 Proselyte

attracted to the spot. The horrors of the darkness and the earthquake seemed to them to speak of the wrath of God ; and, the act of vengeance completed, there may have been many in that awe-stricken crowd upon whom came too late a fear that the blood of the innocent might yet cry from the earth for vengeance upon their heads. They smote their breasts "under the consciousness of a great sin," in token of a now unavailing remorse, and slowly and thoughtfully returned into the city.

But these were not the only strange occurrences of that eventful day.

At three o'clock in the afternoon, the Evening Sacrifice was offered ; and the priest upon whom fell by lot the duty of lighting the lamps and burning the incense in the Holy Place² had already entered the Holy Chamber, when a terrible phenomenon was presented to his eyes. As he stood in front of the altar of incense, and facing the Veil which screened the entrance of the Holy of Holies from his sight, with a violent rushing sound the heavy and gorgeous fabric was rent from top to bottom by some invisible agency. Into that awful Sanctuary might no man enter, or even pry into its secret recess, except the High Priest alone, and he but once in each year when he entered on the Great Day of Atonement to offer for the sins of himself and the whole people. And now the massive veil gaped open, and to the eyes of the awe-stricken priest disclosed the interior of the Sanctuary of Jehovah, the invisible God of Israel. Well might the priests afterwards in their conclave speak in whispers of the awful visitation, for human hands could not have torn the massive curtain that caused the labour of a twelvemonth to weave ; and wonder as well as fear stole upon their minds, as they mused what this thing might mean. The truth never dawned upon their minds that their office now was null and void, that they had destroyed the true Temple of God, which in

² See vol. i. pp. 56, 58.

three days He was about by His own power to raise again, that He was Himself entering into the Most Holy Place through the new Veil of His flesh³, and that the Great High Priest of a new Dispensation had just offered the one Sacrifice for sins for ever. Their own Levitical Priesthood was now rent asunder, as Caiaphas had involuntarily prophesied when he rent his own clothes from head to foot in the presence of the Christ.

It was at the moment of the offering of the Evening Sacrifice (as has been said) that Jesus uttered the words "It is finished," and bowing His holy head, of His own free will yielded up His spirit to the Father⁴.

It was a part of the Roman punishment, and of the torture of the crucifixion, that the bodies of the criminals should be left upon the cross exposed to the wind and sun until death set in, and even then they were left to wither and rot away. But amongst the Jews, the body of one who was hanged was not suffered by the Mosaic Law to remain upon the tree after sunset⁵. It would seem however that, under the Roman occupation, this rule had not always been implicitly observed. The Sanhedrim, therefore, sent a deputation to Pilate, requesting that the death of the crucified victims might be accelerated, in order that the Sabbath might not be desecrated by the unclean and unholy spectacle of criminals hanging in sight of the Holy City. For it was now the Preparation or *Parasceue*, of the Sabbath, which began at three o'clock in the afternoon, and ended at six o'clock, when the Sabbath itself began. Now that particular Sabbath was a "High Day⁶;" there was, in fact, an especial solemnity attaching to it; for it being now the period

³ Heb. x. 20.

⁴ "It is observable," says Wordsworth (Gk. Test., on S. Luke xxiii. 56), "that our Lord, the second Adam, the Author of our Life, died on the *sixth* day of the week, the day on which the first Adam, the author of our death, was *born*."

⁵ Deut. xxi. 23.

⁶ Lev. xxiii. 5—8.

of the Passover, the Sabbath itself coincided this year with the "Day of Holy Convocation"⁷ in this particular week, and hence derived a twofold sanctity and solemnity. The Sanhedrim themselves, being satisfied with the fact of the crucifixion, had evidently not been present at the last scene of the Agony of Jesus. Probably such of those as had originally visited the scene returned into the city when the mysterious darkness commenced, and they would have had no suspicion that Jesus could have expired at so unusually early an hour. A small detachment of soldiers, therefore, was despatched by the Governor's orders to see that the execution was completed, and that the bodies should be taken down, and all traces removed before the setting in of the Sabbath⁸. It was, consequently, not much after three o'clock when the men arrived upon the ground, and they immediately proceeded to break the legs of the two robbers who hung on either side. By this act of violence⁹ death would rapidly be hastened, owing to the peculiar effect which that particular mode of execution had upon the flow of the blood within the body. When, however, they came to the cross upon which Jesus was stretched, they found to their great surprise, that He appeared, contrary to all precedent in such cases, to be dead already. They consequently did not deem it necessary to inflict an injury upon the lifeless corpse. One of the soldiers, however, whether out of wanton sport, or whether urged to the act by some Jewish bystanders, or really with the object of ascertaining the truth, (which seems the most probable supposition), raised his heavy iron-headed spear, and drove it into the left side of Jesus to the heart. As he with-

⁷ Exod. xii. 16. Num. xxix. 12.

⁸ By this concurrence of circumstances the promise of Jesus to the penitent robber would be ensured.

⁹ Besides breaking the legs it was usual to give the "coup de grâce" by a violent blow from the heavy wooden mallet upon the chest.

drew the spear from the gaping wound, a gash as broad as a man's hand¹, there gushed out a double stream of water and of blood, not of blood mingled with water, but distinct and separate, proving both the physical nature of the death which He had died, and the dreadful intensity of the prolonged agony which for sixteen consecutive hours He had endured.

So singularly do what are called the accidents of the world combine to work out the Divine will, that the Evangelist S. John, to whom we owe the information of this fact, points out how by it were accomplished two singular prophecies, to one of which the Paschal usage had for more than fourteen centuries borne unsuspecting witness. The one was that to which Moses stamped the purely typical nature of the Paschal Lamb, when he directed that they should not break a bone of it². The other is that of Zechariah, when, uttering the words which the spirit of Jehovah put into his mouth, he said, "They shall look upon *Me* whom they have pierced³."

PILATE'S HOUSE. 4 P.M.

It was now "evening," perhaps towards four o'clock in the afternoon, when, the fact of Christ's death being fully ascertained, a rich Jewish gentleman, named Joseph, of the city of Arimathea⁴, honourably known as of good repute, and in fact a member of the Sanhedrim itself, presented himself before Pilate in the Governor's house, and preferred a request that he might be allowed to remove the body of Jesus. During the lifetime of Jesus he had been a disciple of that great Master; but so determined were the leaders of the Pharisaic party to crush all avowed adherents to His doctrines by the dreaded process of excommunication, that he kept his convictions to himself, and

¹ As is shown by Jesus (S. John xx. 27) desiring Thomas to *thrust his hand into His side*.

² Exod. xii. 46, and Num. ix. 12.

³ Zech. xii. 10.

⁴ Arimathea is the New Testament name for Ramah.

only in secret availed himself of the opportunities which presented themselves of listening to the teaching of the Saviour. He had not been one of those, of course, who had passed sentence upon Jesus. S. Luke emphatically records that he "had not consented to the counsel and deed⁵" of the majority of the body. But the wonderful circumstances of the Crucifixion, so far from discouraging him, and causing him to disavow his discipleship from shame, now actually inspired him with a new and rare spirit of boldness and resolution arising, as may be believed, from conviction of the truth derived from the awful circumstances connected with that terrible event. Respectfully but boldly the rich man begged the body of his Lord, that he might bestow upon it the tribute of an honourable burial. The Governor was in no mood to deny the request of so influential a man; probably he was not displeased to find that there was one man of honour and respectability among the people, whose feelings and ideas chimed somewhat with his own. The only point of hesitation was as to the *fact* of Jesus' death; for it was so unusual a circumstance for a person to die after but six hours of suffering, that he could not be satisfied until he had summoned the centurion who had charge of the execution. On hearing from him the real state of the case, and that Jesus had not only died some little time before, but that the fact of death had been indisputably proved by the gratuitous act of one of his own men, Pilate willingly accorded the requisite permission. An order for the delivery of the Holy Body⁶ was accordingly made out, and Joseph set off at once on his work of reverential love, first calling for a

⁵ S. Luke xxiii. 51.

⁶ Lange thinks that the fact of Pilate's *giving* the body of Jesus to Joseph is an indication of his half-formed conviction that Jesus was what He asserted Himself to be, as it was usual for such bodies to be sold, and the Roman governors made money by such transactions.—Lange on SS. Matthew and Mark, ii. 491.

fitting companion in his sacred errand in one whom the earlier history of the Gospel has already favourably introduced to the notice of the Christian world. The time now intervening before the setting in of the Sabbath was but short ; and what ceremonies they could bestow upon the corpse must be speedily performed, if they would avoid the risk of profanation. Joseph had already brought a quantity of fine linen in which to envelop the body, and Nicodemus had prepared a mixture of myrrh and aloes for the embalming. Together then the two disciples, no longer timid as in the days when their Master lived, but nerved up to a pitch of pious daring, wended their way to the cross, despising the shame. Arrived there, either with assistance which they had purposely brought with them⁷, or less probably by help of the soldiers on duty, they took down the Holy Body, and with reverential care and love wrapped it in the soft and fine linen clothes which they had purchased for the purpose, filling every roll with the powerful aromatic drugs which were intended partly as a remedy against the odour of putrefaction, and partly as a tribute of respect to the deceased. They then carried the body away from the scene of the cruel deed, and laid it in a tomb which Joseph had recently had cut out of the solid rock, obviously as a family sepulchre, at a time when he could have had, in common with the rest of Jesus' followers, no suspicion of the use to which it was to be first (perhaps only) applied. The tomb was in a garden adjoining the rich man's abode, and faced the east where the entrance opened direct upon the side of the Holy City. In the recess fronting the entrance they reverently laid the body of Jesus ; and as they laid Him there, two mighty Angels took up their posts, the one at the head, the other at the feet, of the Temple of God, keeping watch and ward until it should please Him to *take up* again that which He (and no one else) had of His own

⁷ These spices weighed a hundred pounds. S. John xix. 39.

accord laid down⁸. There were many, doubtless, who would have claimed, as they coveted, the honour of receiving the body of Jesus into their own family sepulchres ; but the time at the disposal of the pious band was short, the Sabbath was close at hand, and it was necessary that He should be buried, and they themselves be within reasonable distance of their own homes, when the hour of the actual Sabbath arrived.

The burial completed, Joseph and Nicodemus with their attendants closed the entrance in the usual way, by rolling a huge stone against the aperture, and slowly and sadly retired for the Sabbath to the privacy of their own homes, there to meditate over the strange and mournful events by which their minds had been agitated during the day. The funeral procession had been accompanied by the women who had been spectators of the Crucifixion, who sat down and waited until the hasty burial was completed. These, having taken careful note of the position and bearings of the garden and its sepulchre, and of the place in which the body was laid, returned also to Jerusalem and Bethany, according as their homes were situated. Three names are preserved by SS. Matthew and Mark of these women, and they are those of Mary Magdalene, Mary the mother of Joses, and Salome the mother of S. John. S. Luke⁹ subsequently informs us that Joanna (the wife of Chuza, the steward of Herod Antipas) was one of those present, and that she, doubtless as residing for the time in the city for the Passover, made her purchases of ointments and spices for the more effectual embalming, before the actual commencement of the Sabbath, which the others (owing to the distance of their homes in Bethany) were obliged to defer until after sunset in the following evening.

The Preparation was now over, and the Sabbath began. For twenty-four hours there was stillness and sadness in the homes of the disciples and followers of the crucified Jesus.

⁸ John x. 18.

⁹ Luke xxiii. 56, with xxiv. 10.

NOTE UPON THE INSCRIPTION ON THE CROSS.

MUCH unnecessary difficulty has been created regarding the Inscription upon the Cross, owing to persons not paying sufficient attention to the actual language of the Evangelists.

There were three inscriptions (not one) written in so many different languages.

1. "Pilate wrote a title (τίτλος) and put it on the Cross. And the writing was "JESUS OF NAZARETH, THE KING OF THE JEWS. And it was written in *Hebrew*, and Greek, and Latin." (S. John xix. 19, 20.)

2. "And a superscription (ἐπιγραφή) also was written over Him in letters of *Greek*, and Latin, and Hebrew. THIS IS THE KING OF THE JEWS." (S. Luke xxiii. 38.)

3. "And the superscription (ἐπιγραφή) of His *accusation* (αἰτία) was written over, THE KING OF THE JEWS." (S. Mark xv. 26.)

4. "(They) set up over His head His *accusation* (αἰτία) written, THIS IS JESUS, THE KING OF THE JEWS." (S. Matt. xxvii. 37.)

a. From a careful inspection of the three TITLES or SUPERSCRPTIONS above given, it seems unquestionable that S. John has given the Hebrew inscription. For, in the first place, he emphasizes the Hebrew by placing it before the other two languages; 2ndly, he was a native Jew, writing for Jews; and, 3rdly, the insertion of the supposed birthplace of Jesus could have been intended for the edification only of those whom it concerned, viz., His own countrymen, the Jews.

b. The same reasoning applies to the record of S. Luke; for, (1.), it is equally natural to suppose that he gives special pro-

minence to that language in which was written the inscription which he has himself preserved, viz., the Greek.

(2ndly.) He was himself an educated Greek, and wrote (at least, secondarily) for the Greek Christians scattered throughout the world. To them the mention of Nazareth would be of no purpose nor significance. It was therefore omitted by Pilate in the second inscription, which we find in the Gospel of S. Luke.

c. S. Mark says nothing about the languages in which the *ἐπιγραφή* was written. But he himself was half a Roman by birth, and wrote for Romans. And can any one acquainted with the three languages doubt for one moment, after examining the inscriptions, *which* of them is the *Latin* one? If we may go farther, and ask why the name of Jesus was not included in this inscription, let us first observe that S. Mark speaks of it as containing only the superscription of the *accusation* upon which He was condemned. It was, in fact, required more as an identification of the sufferer with the charge upon which He suffered than for any other reason, and that was all with which the Roman guard, for whom it was chiefly written, were concerned.

We have, therefore, disposed of the three inscriptions in their order as thus :—

HEBREW.

Jesus of Nazareth, THE KING OF THE JEWS.—(S. John.)

GREEK.

This is THE KING OF THE JEWS.—(S. Luke.)

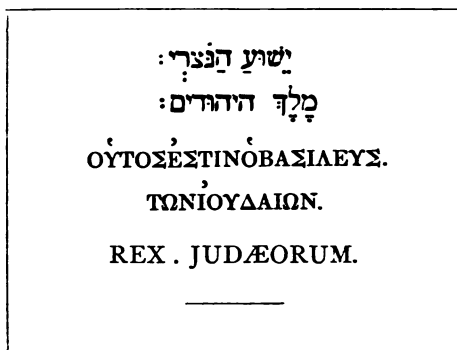
LATIN.

THE KING OF THE JEWS.—(S. Mark.)

From a comparison of these three it will be seen that the gist of the matter, if I may so speak, is contained in all three in the words "*The King of the Jews*," for this was the charge upon which eventually the Jews succeeded in prevailing upon Pilate to crucify Him.

d. But what says S. Matthew, whose record is certainly not exactly the same with any of the three of which we have just disposed? Be it observed, then, that S. Matthew does not profess to quote or transcribe any one of the inscriptions upon the cross at all. He speaks neither of title (τίτλος), nor of superscription (ἐπιγραφή). He simply states the accusation upon which Jesus was arraigned, and finally condemned. And that accusation was that He, *Jesus*, professed and claimed to be *the King of the Jews*. It was no part of His supposed crime that He was born at *Nazareth*, or at any place. The αἰτία (or accusation) which S. Matthew records, is a purely forensic and legal term, and the Evangelist has stated what it was in as precise terms as it was possible to employ.

The three inscriptions, I imagine, appeared in the parchment τίτλος as follows :—



The reader will do well to consult the remarks upon this subject in the Preface, by the late Rev. J. Forshall, M.A., to his edition of the Gospel of S. Mark¹, upon which the foregoing scheme has been, in great measure, constructed.

¹ Pp. 14—16.

NOTE ON THE SENTENCE OF JESUS CHRIST BY
PONTIUS PILATE.

THE following curious document I have recently met with in a collection of pamphlets in the British Museum :—

L'an dix-sept de l'empire de Tibère Cæsar, et le vingt-cinquième jour du mois de Mars, en la Cité Sainte de Jérusalem, Anne et Caïphe étant Grands-Prêtres et Sacrificateurs du Peuple de Dieu,—

PONCE PILATE, Gouverneur de la Basse Galilée, assis sur le siège présidial du Prétoire,—

Condamne *Jésus de Nazareth* à mourir sur une croix entre deux larrons, les grands et notoires témoignages du Peuple disant—

1. Jésus est séducteur.
2. Il est séditieux.
3. Il est ennemi de la loi.
4. Il se dit faussement fils de Dieu.
5. Il se dit faussement roi d'Israel.

6. Il est entré dans le temple suivi d'une multitude portant des palmes à la main.

Ordonne au premier Centurion Quirilus Cornelius de le conduire au lieu du supplice.

Defend à toutes personnes pauvres ou riches d'empêcher la mort de Jésus.

Les témoins qui ont signé la sentence contre Jésus sont—

1. Daniel Robani, Pharisien.
2. Joannas Borobatel.
3. Raphael Robani.
4. Capet, homme public.

Jésus sortira de Jérusalem par la porte Struénée.

Gravé sur une lame d'arrain sur le côté sont écrits ces mots.

Parcille lame est envoyé à chaque tribut.

Elle a été trouvée dans une vase antique de marbre blanc en faisant des fouilles dans Villa d'Aquila, royaume de Naples, en 1280, et a été découverte par la Commission des Arts à la suite des armées françaises, lors de l'exposition de Naples ; elle était dans la Sacristan du Chartreux près Naples, dans une boîte de bois d'ébène. Le vase est dans la chapelle de Caserte. La traduction qui précède a été faite par les membres de la Commission des Arts.

L'original est en Hebreu.

Les Chartreux par leurs prières et aussi en considération des grands sacrifices qu'ils avaient faits pour l'armée, obtinrent que cette lame ne leur fût pas enlevée.

M. Denon avait fait faire une lame de même modèle, sur laquelle il avait fait graver cette sentence. A la vente de son cabinet elle a été achetée par Lord Howard, moyennant 2890 fr.

(It is probably a copy of a programme of one of the old mystery plays.)

PLAN OF AN EASTERN HOUSE.

(To illustrate the Denials of Peter.)

A. Αὐλή = the Court or Quadrangle, round which the house was built.

A. Προαύλιον = Πυλῶν = the Vestibule or Porch (not the door-porch in front of the raised Hall or Court of the Priests).

1. } Places of the Denials.
2. }
3. }

Apartments of Annas.	Apartment of Caiaphas.	Council Chamber of the Sanhedrim.
A o o o o o o o o Open Court o o with o o Cloisters o o and o o Columns. o o o o o o o o	o o o o o o o o Open Court o o with o o Cloisters o o and o o Columns. o o o o o o o o	A o o o o o o o o Open Court o o with o o Cloisters o o and o o Columns. o o o o o o o o
Raised Hall of the High Priests. Fire of 2, 3, Coals.	1.	Hall of the Sanhedrim.

THE DENIALS OF PETER.
John.

No. 1. $\text{πρὸς τῇ θύρῃ ἔειπεν.}$
The portress follows Peter into the προαύλιον to tax him.—*Matt. Mark, Luke.*

No. 2. ἐν τῇ πυλῶνι. The same damsel and one another tax him (*Matt., Mark,*) and some man (*Luke,*) with some bystanders (*John*).

No. 3. An hour afterwards another man (*Luke,*) also (perhaps the same) Malchus' kinsman (*John*) and some bystanders (*Matt., Mark*).

Porch of High Priest's Palace.
Hall of the Sanhedrim.

CHAPTER V.

COMPRISING A PERIOD OF FIFTY DAYS FROM THE 17TH OF
NISAN (APRIL 7), TO THE 8TH OF SIVAN (MAY 27), IN
THE YEAR A.D. 30.

ORDER OF EVENTS.

SECT. 1. —The RESURRECTION (the guard posted)—Descent of the Angel—
Visit of Salome's and of Joanna's party to the Tomb—Visit of Peter
and John—Appearance of Jesus (1) to Mary Magdalene—(2) to the two
disciples at Emmaus—(3) to Peter—(4) to the Eleven in absence of
Thomas—

SECT. 2.—(5) to the Eleven with Thomas—(6) to the three women—(7) to
the Five Hundred in Galilee—(8) to the seven disciples at the Lake of
Tiberias—(9) to the Apostle James the Less—

SECT. 3.—(10) the final appearance before the ASCENSION.
THE ASCENSION.

SYNOPTICAL ARRANGEMENT.

S. Matt.	S. Mark.	S. Luke.	S. John.	Acts.	1 Corinth.
xxvii. 62—66	...	...	...	...	...
xxviii. 1—4	xvi. 1—2	..	...	...	...
...	2—4	..	...	...	...
5—6	...	..	..	...	...
...	5—6	...	...	...	...
7—8	7—8	...	...	...	...
11—15	...	...	...	...	...
...	...	xxiv. 1—9	...	...	...
...	...	11	...	...	...
...	...	10	xx. 1—2	...	...

S. Matt.	S. Mark.	S. Luke.	S. John.	Acts.	1 Corinth.
...	...	xxiv. 12	xx. 3—10	...	...
...	xvi. 9—11	...	11—18	...	...
...	12	13—32	...	...	...
...	13	33—35	...	...	xv. 5
...	...	36—43	19—20	...	..
...	...	...	21—25	...	...
...	14	...	26—29	...	5
xxviii. 9—10	...	...	...	...	..
16—20	...	...	...	...	6
...	...	44—49	...	i. 4—8	7
...	15—18	50	...	...	...
...	19	50—53	...	9—12	...
...	...	...	xx. 30—31	...	..
...	...	...	xxi. 1—25	...	...
...	20	...	...	...	...
...	...	...	...	14—ii. 47	...

SECTION I.

JERUSALEM. SATURDAY, SUNDAY, APRIL 6, 7.

THE Sabbath came and went, and Jerusalem was divided in heart. "An high day"¹ above others, and a day of rest and gladness; to some this year it brought an unholy rejoicing, to others it breathed but of anxiety and sorrow. The Priests and the Pharisaic party had triumphed, and the Prophet of Nazareth had perished in Jerusalem².

It was otherwise with those who had followed Jesus from Galilee, or "who waited for redemption" in Jerusalem and Bethany. All hopes of its being He which should have redeemed Israel from her bondage were departed and buried in the grave wherein the body of Jesus was laid. The Cross of Calvary had crushed their hopes, and there was sorrow and mourning in many a Paschal company on that "High Day," the sixteenth of Nisan, A.M. 4034.

The burial of Jesus had been of necessity hurried, and the

¹ John xix. 31.² Luke xiii. 33.

customary offices consequently but hastily and imperfectly performed. It was entirely owing to the nearness of the Sabbath that He was buried, according to the words of the prophet ³, in the rich man's tomb, for none other was near enough for Him to be laid in without a profanation of the Sabbath. The spices which had been brought by Nicodemus and wrapped with the linen clothes around the body were *dry* and only suited (as indeed they were intended) for a temporary token of respect. The grave-clothes must properly be steeped in a liquid confection carefully prepared, in order to follow the custom of the country's burials, and the preparation of this compound required time and care. Of the women who had been present at the Crucifixion and followed the body of Jesus to the tomb there were two different parties. The one was that which, from the name of Joanna, mentioned only by S. Luke, may be considered as her company; the other that of Salome, who is alluded to with great precision by SS. Matthew and Mark ⁴. Of these two parties (both, we may presume, portions of different Paschal companies) the former one, that of Joanna, had succeeded in preparing their ingredients for the embalming on the very afternoon of the Crucifixion itself. They probably lived, therefore, in Jerusalem, or if otherwise, must have been in possession of their spices some little time before, for it is not stated that they actually *brought*, but that they had *prepared* ⁵, their aromatic confection during the latter part of the Parasceue, and rested on the Sabbath-day according to the Commandment. The party, on the contrary, to which *Salome* belonged, had their residence in Bethany, which being to the east of Jerusalem was at some distance from the scene of our Lord's burial, which lay upon the northern side of the city. As they had been unable

³ Isa. liii. 9.

⁴ See upon this point Greswell, Harmony, vol. iii. p. 274.

⁵ See Greswell, iii. 266.

to make their purchases as early as the others, they were compelled to defer all their preparations until after the close of the Sabbath. It was sunset, therefore, on the Saturday before they could set out upon their errand.

EVENING OF SATURDAY. NISAN 16. APRIL 6.

Had their steps led them to the northern side of the city, they might have seen that which would have added a new fear to their hearts. For it might have been that they would have passed a company of Roman soldiers on their way to that quiet tomb in the garden wherein rested the sorely bruised and wounded body of their much-loved Master. It seems that it had occurred to the Sanhedrim during the Sabbath morning, that Jesus had declared during His lifetime, that if they should kill Him, He would nevertheless revive and rise again on the third day afterwards⁶. They, therefore, agreed to represent this fact to the Roman Governor, and request him to set a guard in front of the tomb, in order to prevent any attempt being made by the disciples at night to steal and carry away the body. The Governor could not avoid receiving the deputation, but when he learned their object he did not conceal the disgust with which he regarded their conduct throughout the whole proceeding, connected with their persecution of Jesus. He replied curtly that they had a guard of their own⁷, and bade them "go

⁶ It would seem unquestionable, therefore, that they perfectly well knew the meaning of the words which their own false witnesses had so infamously perverted. If so, what a horrible state of things does the fact disclose ! The men, who could act thus in such a case, might well bribe the poor soldiers to propagate a lie while they themselves knew the truth. Such a picture of determinate obstinacy fanned by hate and resentment the world could not reproduce. It would be incredible but for the source of our information. Perhaps this particular party in the Sanhedrim were all like Caiaphas—Sadducees. If not, what must their ideas have been of another world, and what their feelings upon the subject of a future state, did they ever suffer their minds to revert to the subject ?

⁷ It is uncertain whether by this expression Pilate meant the regular

their way, and make it as sure as they could⁸." The Priests, therefore, called out the Temple guard, and, proceeding to the garden of Joseph, secured the mouth of the tomb by passing a cord across the front of the stone which closed the entrance, and sealing each end against the rock itself with the official council seal. They then posted the guard in front to watch against any attempt at either surreptitious or forcible removal, and returned into the city satisfied that the precautions they had adopted would defeat any attempt to exalt the imposture of the crucified Galilæan into a theophany.

It was the hour of the early morning service, and the time when the ministering priest, in his course, was upon the point of raising the wave sheaf⁹, the first-fruits of the barley harvest, as an offering to the Lord, waving it (in token of His Universal Supremacy) towards all the four quarters of heaven. Before his view was the massive and magnificent veil of the Temple Sanctuary, rent (as he well knew) by no mortal hands. Whatever thoughts might have passed through his mind, he recked not of the significance of that unearthly rent, nor did he know that at that moment the final type of the Jewish system was, with all its fellows, finally absorbed in one stupendous event, which *crowned the redemption of the world and dissolved the fabric of the Law of Moses.*

HOLY SEPULCHRE. BEFORE DAWN. SUNDAY. NISAN 17. APRIL 7.

About the hour—it may have been at the precise moment—when that wave-sheaf was offered up to heaven¹, the Saviour guard belonging to the Temple, or one allotted to them on the emergency of the feast. They were certainly Roman troops under Pilate's orders, as appears from S. Matt. xxviii. 14. Some translate the Governor's words, "Take a guard," but the interpretation is grammatically forced.

⁸ Matt. xxvii. 65.

⁹ Lev. xxiii. 11.

¹ Dr. Wordsworth points out in reference to the symbol of the bread, under which Christ describes His body, that, like the corn of wheat buried in the ground, He rose again as the True Bread of the World.

rose from the dead. No mortal eye beheld the awful occurrence. As the time drew on, wherein He had ordained to rise by virtue of His Almighty Power, He recalled the Spirit which He had delivered over into the keeping of the Father, and caused to pass over the mortal frame the incomprehensible power of incorruption. In the plenitude of the Godhead He united to Himself the human body He had worn upon the earth, transformed now into the Glory of the Resurrection Body, and quitted the tomb which could no longer suffice to hold the Lord of Life.

The mystery of man's redemption was finished.

It was yet dark in the morning of Sunday², or rather about the time of that dim twilight of the morning, when objects are beginning to be faintly perceptible in the grey sky, but when it wants nigh upon an hour to the sun's ascent to the horizon, when Mary Magdalene, Salome the widow of Zebedee, and Mary the mother of James and Joses, with possibly some others, set out for the tomb in the garden of Joseph the Arimathæan. It was their object in quitting home so very early to reach the tomb by sunrise, in order to take advantage of the early light to accomplish the purpose they had in view of embalming the body of Jesus. He had died, as we have seen, just upon the hour of three o'clock in the afternoon of Friday; and, therefore, by sunrise on the morning of the first day of the week He would have lain for more than thirty-eight hours in the tomb. The object of Salome and the two Maries was therefore to anticipate the setting in of corruption.

² "The *first* day of the week is the day after the *Sabbath* or seventh day, and is, therefore, the *eighth* day; and therefore it is observed by the Fathers that our *Lord* arose on the *eighth* day.—In accordance with this principle, the *eighth* day was the day of *circumcision* (cf. Luke i. 59; Phil. iii. 5), the type of Christian Baptism,—the Sacrament of *Resurrection*—in which we rise from the death of sin to newness of life in Him. 'The great day of the Feast of Tabernacles—the type of His Incarnation—was the eighth.'—Wordsworth on S. Luke xxiv. 1.

It might have been about the time when the women set out from home, very early on that eventful morning, that a wondrous and an awful occurrence had taken place in the garden. The soldiers were weary with watching, and the sentinels at their posts idly leaning upon their spears keeping look out for those who came not, and the watch-fire burning low, when a sudden terror seized upon the group, their hearts sank within them, and with fear and trembling the hardy Roman guard lay as dead men upon the ground they guarded. For again the earth shook and gaped, as it shook when the mingled cry of agony and triumph rang through the darkness at Calvary ; the heavens seemed rent above them, and with the rush of the whirlwind a mighty angel descended, like some swift-falling star from the zenith, and rolling the stone from the entrance of the tomb sat down upon it before the soldiers' eyes. "His countenance was like lightning" in its scathing radiance, and his very "raiment was white as snow," glistening with a brilliance so "as no fuller on earth can whiten." Speechless and moveless with an awe no tongue could tell, the soldiers saw that within the chamber of the tomb no body lay. In that nameless terror they waited until the departure of the angel, some hours later, suffered them gradually to collect their bewildered senses, and they hurried back with speed to tell the horrors of that morning watch.

It was while this terrible scene was taking place, that the women were wending their way over the hill of Olivet, and threading the narrow streets of Jerusalem towards the tomb. The sun was just rising as they emerged from the northern gate. They were debating with themselves how they should find some one strong enough to roll the stone away³ from the entrance. They were just then coming in sight of the spot which they had so well observed two days before. The garden lay upon the slope

³ Cf. Gen. xxix, 10,

of a hill facing towards the east. Like most Oriental gardens, it was probably, being the property of a rich man, laid out in terraces, for which the sloping nature of the ground, with its crowning ridge of limestone, was especially well adapted. Out of that rocky face the tomb was excavated. As the women raised their eyes to the slight ascent before them, the rays of the early morning's sun shone directly upon the entrance, and they stopped in sudden wonderment and fear when they beheld that the heavy massive stone had been already rolled away by some one who had been beforehand with them at the sepulchre. Their first fear was naturally that the body of their loved Master had been removed by some of their enemies, for they had known nothing as yet of the guard having been posted by the tomb. In this state, therefore, of alarm and perplexity, they sent back Mary of Magdala ⁴, as the youngest and fleetest of foot, to acquaint Peter and John with the fact, while the rest in much anxiety proceeded to the spot, in order to make inquiries as to the real state of things. On their arrival they found the soldiers paralyzed with fear lying round the embers of their watch-fire, while upon the stone sat the mighty angel with stern and menacing aspect. Terrible as he was to them, to the women his looks and words were gentle and reassuring. By his salutation we can hardly perhaps be wrong in deeming that he was that Gabriel, or *Man of God*, who twice before in this history has come with Jehovah's behests upon the earth. "Fear not ye: for I know that ye seek Jesus which was crucified. He is not here; for He is risen, *as He said*. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him. Lo! I have told you ⁵."

By the angel's directions the party, confused between fear and joy, entered the sepulchre, in order to satisfy themselves of the

⁴ See Greswell, iii. 291.

⁵ Matt. xxviii. 5-7.

truth that the body of their Lord was no longer a tenant of the tomb. Upon the right side of the sepulchre within there sat one who had all the appearance of "a young man, clothed in a long white garment ;" but their fear was increased when they discerned that he too was manifestly a messenger from heaven. And yet his words were gracious also. "Be not affrighted," said the guardian of the tomb ; "ye seek Jesus of Nazareth, which was crucified : He is risen ; He is not here : behold the place where they laid Him. But go your way," he added, like the other, "tell His disciples and Peter, that He goeth before you into Galilee : there shall ye see Him, as He said unto you ⁶."

Hastily, and in fear, as soon as the angel's message was delivered, sped the women from the sepulchre. Deep as their joy was, the awe which the vision of the angels had impressed upon their minds compelled a reserve which sealed their lips until they found themselves in the presence of the disciples⁷. They had spoken to none upon the road, nor opened their lips till then, regarding the wondrous events of the morning.

It was, perhaps, while the angel was addressing the women, that the soldiers, recovering partly from the first effects of their terror, took the opportunity of quitting the post which it was now useless to guard, and hurried off at speed to acquaint their employers with the circumstances. A council of the Sanhedrim was accordingly hastily summoned to devise such measures as might be best adapted to prevent the tidings obtaining ground and credence in the city. After some deliberation, they resolved to offer heavy bribes to the men to assert that, they having fallen asleep upon their watch, "His disciples came by night, and stole Him away while they slept." They engaged further, that if their story "should come to the Governor's ears, they would persuade him, and secure" the

⁶ Mark xvi. 6, 7.

⁷ See upon this below, p. 313 seqq.

men from any consequences of their violation of military duty⁸.

It is hardly necessary to point out the palpable absurdity of the admission by a whole band of soldiers of a gross breach of military law and duty. The punishment was too stern and certain for such suicidal folly. At the time, however, when the Evangelist S. Matthew wrote, that version of the story was still in common vogue among the people of Jerusalem, when fifteen or twenty years had elapsed since the great event itself⁹.

The same morning, only a very short time after the events just described, the other party of women, to which Joanna belonged, also arrived at the sepulchre with the same object which the previous party had had in view. They had evidently made their way to the garden by a different route from the others, so that they had not met either with the soldiers, or with their own friends upon their return. They reached the tomb, therefore, in perfect ignorance of all that had so recently occurred, and were naturally much perplexed at finding the stone already removed from the sepulchre. There was no one at hand, or within sight, to explain to them how this had taken place; for the angel, who had removed the stone, and who had informed the earlier visitors of the truth, was no longer visible. The women consequently entered the tomb, and were still more amazed and troubled in mind at finding that the body of Jesus had been by some means removed from the sepulchral recess in which they had seen it with their own eyes so carefully and reverently laid. While at a loss to account for the circumstance, and in perplexity what course to pursue in consequence, "two men (suddenly) stood by them in shining garments." In fear and awe the women bowed themselves to the earth, to hide the overpowering vision from their sight. But the chief angel spoke to them in words of comfort and reassurance, "Why

⁸ Matt. xxviii. 11—14.

⁹ Matt. xxviii. 15.

seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you, when He was yet in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again¹.'

The angel, it is to be observed, had not mentioned the *name* of *Jesus*: he spoke to the thoughts and hearts of the women, thus giving evidence that his mission was divine. The moment his words were spoken, the memory of the saying of Jesus came back to their minds; and when the angel ceased speaking, and was probably no longer visible to human eyes, they hastened away to communicate the intelligence to the Eleven, and to the remainder of the disciples.

While these events were occurring, Mary Magdalene, who had quitted the party to which she belonged at the foot of the hill-slope, as soon as the fact of the removal of the stone became apparent, had run into the city in quest of Peter and John. Breathless with running she tells them in the hasty words of grief and indignation, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him." She no doubt believed, in her grief and distress, that the body had been removed by the machinations of the priests, who might suffer it to be exposed to some new indignity, in this hour of their malignant triumph. On hearing the startling intelligence, both disciples ran together, at the top of their speed, to satisfy themselves as to the true state of the case; for Mary had not actually *examined* the sepulchre, but only perceived the open entrance from a distance. In this race of anxiety and love, John, as the younger man, was foremost; and, on reaching the mouth of the sepulchre, which was as usual of low elevation, he saw the linen clothes in which the *body* had been wrapped lying inside; but from a feeling of

¹ Luke xxiv. 5-7.

reverential awe, he held back from entering the tomb itself. Peter, shortly after arriving, was deterred by no such feelings : his bolder character, to which a stimulus had been given by the painful recollection of his unhappy defection on the morning of his Master's trial, led him at once to investigate the matter closely. He went, therefore, into the sepulchre ; and looking round he observed the linen clothes lying in one place, and the napkin, as it is called, in which the head and face of Jesus had been bound, not lying with the clothes, but "wrapped together by itself" in another place. John then arriving went in himself ; and after carefully observing the position of the clothes, and calling to mind what his Lord had said when He was alive, he came to the secret conclusion that He must have risen by His own power, and that He was indeed the Son of God. Up to that moment neither he himself nor any other of the disciples, not of course excepting Peter, had any conception of the meaning of the saying "that He must rise again from the dead²."

The belief of John in this most vital article of Scripture is so far the more satisfactory, that it was not owing to any supernatural or angelic communication. It was, no doubt, the appearance of the clothes which affected the mind of John. Had any lawless hands carried away the body of his Master, there would have been some evidence of their coarse and malignant natures in the contemptuous way in which, if they had torn off the clothes, they would have scattered them about. But all here was orderly and decent. The wrapping of the clothes in one spot, and the careful folding of the napkin in another, showed traces of care and deliberation such as no hostile hands would have exhibited. And, as none of their people could as yet have visited the spot, it was manifest to his mind that Jesus had risen from the dead on the third day, as

² Mark ix. 10, 32 ; John xx. 9.

He had more than once expressly said He would do. The disciples, seeing no more, then returned to their own home.

HOLY SEPULCHRE AND GARDEN OF JOSEPH. NINE A.M.

Mary, who had followed the disciples as fast as her powers enabled her to do, had overtaken them before they quitted the spot. Woman-like, she could not prevail upon herself to leave the place where her gracious Master had so recently lain, and from which His body had been so unaccountably and distressingly removed. As she pondered over the fact of the empty sepulchre, wholly occupied by the magnitude of her own individual loss, she stooped and looked in again into the tomb, though why she could not tell, except it were that her eye was caught by some lighter appearance within. As she gazed through her tears, she perceived "two angels in white, sitting, the one at the head, the other at the feet, where the body of Jesus had lain³."

Whether Mary recognized at the moment the fact that the two forms sitting in that low recess were angels, or whether the truth only became apparent to her afterwards, we know not⁴. But there sat the heavenly two ; where, though not continuously visible to human eyes, they had probably sat from the moment of the burial, keeping heavenly guard over the Holy Temple, even as the Cherubim had knelt at either side of the Presence over the Ark by the Mercy-Seat of Jehovah ! It is observable, however, that Mary shows none of the fear by which the other women had been inspired. She listens to the angels' questions, and answers in the artless manner of one in whom one single intense emotion had taken the place for a time of all other feelings. "They say unto her, 'Woman, why weepest thou ?' She saith unto them, 'Because they have taken away my

³ John xx. 12.

⁴ The Gospels frequently speak in this way, assuming a knowledge at the time which was only gained subsequently. It is the natural mode of writing when long time has elapsed since the occurrence of the actual events.

Lord, and I know not where they have laid Him. And when she had thus said, she turned herself back" (apparently hearing some movement behind which attracted the attention of her over-wrought and sensitive nerves) "and saw Jesus standing, and knew not that it was Jesus."

Jesus saith unto her,--

"Woman, Why weepest thou? Whom seekest thou?

"She supposing Him to be the Gardener, saith unto Him, 'Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away.'

"Jesus saith unto her, 'MARY ⁶!'"

She had evidently stooped down again, not having recognized the Lord (who probably had not appeared to her in the form in which she had known Him when on the earth), and was again peering into the tomb, when she heard her name pronounced behind her in accents which could belong to One alone. In one moment the full tide of belief rushed over her soul, the dawn of a new life flashed upon her brightened hopes, and the Resurrection and the Life stood embodied in the Person of her risen Saviour! With an awful and a solemn joy, "she turned herself, and saith unto Him, 'Rabboni!' which is to say, 'Master!'" The next moment she was at the feet of her recovered Lord, bedewing them now with tears of rapture, not of grief, as she clasped His knees in adoration⁶, when Jesus gently bade her not to cling to Him, for that He would yet be with them for a while, and that there was work at present for her to do in His new kingdom. "Touch Me not (He said); for I am not yet ascended to My Father: but go to My brethren, and say unto them, I (am about to) ascend to My Father and your Father; and

⁵ John xx. 13—16.

⁶ Claspings the knees was a common form of Eastern respect. There is an extraordinary notion of Schleiermacher and Olshausen that Mary was forbidden to touch the Lord, as His process of glorification was incomplete and still going on! See Olsh. iv. 279—281.

to My God and your God'." Mary needed no second bidding from Him who spoke :—with reverence and joy unspeakable she departed at once to do her Lord's behest, and bear His message to His brethren, and impart the wondrous tidings to the disciples.

This was the first manifestation of the Lord Jesus after His Resurrection. It is a natural, and indeed an unavoidable, observation that this interview took place in a *Garden*, where Jesus suffered Himself for a moment to be taken for the *Gardener*. As in His subsequent merciful dealings with Peter, He seems to lead us here to behold His mighty work of *reversal* of the evil which the first man and woman had brought into the world, and the effects of which was death ! In the first garden immortality was lost, for the woman fell by the lie of the serpent, and the sin of the man brought death into the human world. Christ had now reversed all this ; the curse of the woman was removed in child-bearing⁷, in the birth of Emmanuel to save His people from their sins. And, as in a garden the Voice of God was heard in the cool of the day (Gen. iii. 8), pronouncing the sentence upon the serpent, upon the first Adam, and upon the woman,—so now in the cool of the Resurrection morning the Voice of God speaking through the second Adam announces the removal of the great first curse, by the crushing of that serpent's head which, by the permission of Infinite Wisdom, had so lately bruised the heel of the seed of the woman⁸.

⁷ John xx. 17.

⁸ 1 Tim. ii. 15.

⁹ Gen. iii. 15. Olshausen has in a note the following apposite remarks : —"By a tree, viz. the Tree of Knowledge mankind fell ; by a tree (that of the Cross) he again was redeemed. In the garden, Eden, the first Adam ate the fruit and fell. In the garden, Gethsemane, the second Adam conquered the powers of darkness, and there enjoyed in the grave the Sabbatical rest. In the fruit of the tree of knowledge the first man ate to himself death ; in the fruit of the vine believers at the Lord's Supper enjoy eternal life. Sin caused those thorns to grow which were to form the regal coronet of the Son of God" (iv. 251).

JERUSALEM.

While this interview was taking place, the women of Salome's party had returned to the house in which the disciples were assembled, with the tidings of the vision of angels which they had beheld, and the announcement that Jesus Himself was actually alive. As, however, they were unable to say that they had themselves had ocular proof of the fact, their words had no other effect than to greatly astonish and perplex the minds of the little company. "Their words (in fact) seemed to them but as idle tales, and they believed them not¹." Presently afterwards Peter and John returned from their own visit of exploration; but though they could fully corroborate all that the women had narrated respecting the appearance of the place and the state of the tomb itself, they could add nothing of their own knowledge to the declaration of the women.

AFTERNOON. ROAD TO EMMAUS.

It was now nearly twelve o'clock, and the midday repast was over, when two of the disciples, one of whom was Cleopas, set out upon some business to a village called Emmaus, where one of them appears to have had his residence, distant from Jerusalem about $7\frac{1}{2}$ English miles². As they walked, their conversation naturally turned upon the events of the last three days, and the singular tidings which they had heard that morning from the women of their society. Presently, a Stranger drew near to them, and joined himself to their company. Addressing them courteously as though for inform-

¹ Luke xxiv. 11.

² The site, and even the direction of Emmaus are wholly unknown. Ptolemy (Bp. Lightfoot, *Hor. Heb.* i. 316) places it in Lat. $65^{\circ} 45'$, and Long. $31^{\circ} 45'$. The Bishop, however, considers that it lay in the tribe of Benjamin to the N.W. of Jerusalem, and that the two disciples were on their road into Galilee, when they rested there for the night on their way.

ation, He inquired what was the nature of their conversation, that they spoke with such evident sadness on their walk. Cleopas replied, expressing his surprise that even a stranger in Jerusalem should have been ignorant of the things that had come to pass there in those days. The Stranger inquired "what things" they alluded to? Cleopas returned, "Concerning Jesus of Nazareth, which was a Prophet mighty in deed and word before God and all the people : and how the Chief Priests and our Rulers delivered Him to be condemned to death, and have crucified Him ³." He added that they had entertained a confident expectation that it was He who had been prophesied of and looked for as the Redeemer of Israel ; but the fact of the Crucifixion had utterly extinguished their hopes. He went on further to say that it was true that certain women of their party had gone very early that very morning to the sepulchre, and had brought back word that the body was missing, and "that they had also seen a vision of angels, which said that He was alive." Moreover, some of their own body had gone to the tomb, and found it as the women described ; but no appearance of Jesus Himself had actually been witnessed by any one.

From this statement it is evident that Mary of Magdala had not returned to the disciples' home, when Cleopas and his companion left for their afternoon walk. When Cleopas ceased speaking, the Stranger upbraided the travellers for their want of understanding, and the dulness of their comprehension, which closed their eyes to the language of the Prophets. He pointed out to them that, according to the very tenor of all Prophecy, it was necessary that the Messiah should suffer all the things to which they had alluded, as the prelude to His entrance upon His glory. Had it not been so, the Jesus they spoke of would not have been the Redeemer whom they had expected to see in Him ; and that the fact of His

³ Luke xxiv. 19, 20.

sufferings was the proof of His Messiahship and Divinity. "O fools," said He, "and slow of heart to believe all that the Prophets have spoken ! Ought not Christ to have suffered these things, and to enter into His glory ⁶ ?"

Beginning then with the Books of Moses, He explained to them the meaning of all the allusions, types, and prophecies of the Old Testament regarding Himself⁴. They listened in deep and rapt attention ; and, as He spoke, they became sensible, as they afterwards expressed it, of a burning glow diffused as it were through the region of the heart that seemed kindled by the words of fire that fell from the Stranger's lips. By this time they had reached the outskirts of the village to which they were journeying ; and Jesus, having finished His discourse, took leave of them, and gave signs of an intention of proceeding farther onwards. It was now going on towards three o'clock in the afternoon, and the hour of the evening meal was drawing nigh. The disciples were close to the dwelling where it would seem they had intended to pass the night. They had been long on the road, for they had been walking during the heat of the day, which it was somewhat unusual to do in that country. Their ideas of hospitality would not suffer the Stranger to pass their door uninvited to share the evening meal, and they were, moreover, singularly affected by

⁴ *Μωροί*, i. e. incapable of drawing the true conclusion from evidence. So the word is used in Matt. v. 22, where it means "silly fellow, not weighing consequences" See Forshall, First twelve chapters of S. Matthew's Gospel.

⁵ Luke xxiv. 25, 26.

⁶ Dean Alford has the following excellent remarks upon this subject in answer to an expression of De Wette that "it were much to be wished that we knew what prophecies of the death and triumph of Jesus are here meant." The Dean remarks, "I take the *τὰ περὶ αὐτοῦ* to mean something very different from mere *prophetical passages*. The *whole Scriptures* are a *testimony to Him*—the whole history of the chosen people, with its types, and its law, and its prophecies, is a *showing forth of Him*—and it was here the whole—*πᾶσαι αἱ γραφαί* that He laid out before them."—Alford's Greek Test., on S. Luke xxiv. 27.

His manner and conversation. At the pressing request of the two disciples⁷, Jesus altered His apparent intention of farther journeying, and entering the house sat down to meat with them. In the course of the meal "He took bread, and blessed it, and brake, and gave to them." At the moment "their eyes were opened;" the action, the voice, caused them to fix their earnest gaze upon Him; and as their power of faith had become thus gradually developed and strengthened, the truth of the Resurrection flashed over their hearts, and they at once recognized and knew their Lord. It was enough for the time! As they recognized Him, His place became suddenly vacant; He was gone, "vanished out of their sight." And they said one to another, "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

Two powerful links in the chain of evidence were thus rivetted so early as the afternoon of the Resurrection Day. But there was more yet to be done upon that eventful first day of the week.

The natural impulse of the two disciples was to return immediately to Jerusalem, and acquaint the apostles and the remainder of the brethren with the glorious tidings which it was in their power to convey. They accordingly set out at once, and their hearts being now lightened and joyous, and the cool of the evening having arrived, they would naturally retrace their steps in much less time than they had consumed in their outward journey. They would arrive perhaps at between six and seven in the evening.

JERUSALEM. SEVEN P.M.

They found the Eleven assembled together, and eagerly discussing a circumstance which was as strange and new to them-

⁷ Cf. Gen. xviii. 5; xix. 2; xxxii. 26; Matt. xv. 28.

⁸ Luke xxiv. 32.

selves, as that of which they were burning to tell the news. "The Lord is risen indeed," was the general exclamation on their entrance into the room, "and hath appeared unto Simon." To the still greater wonderment of the whole company, the two disciples then related the circumstances of Jesus' appearance to them on their road, and how they eventually recognized him in the Eucharistic act of breaking the bread.

Such is the testimony of S. Luke, who, if the conjecture of some be correct, was himself the companion of Cleopas, and the actual witness of the great event which he so circumstantially relates⁹. Had we not upon this latter subject the observation of the Evangelist S. Mark¹⁰, we should naturally adopt the conclusion that the belief of the whole body of the disciples was now fully established, and that nothing more was needed to convince them of the truth. But, strange to say, the great tidings had the very opposite effect apparently to that which we should have supposed it calculated to produce. The new-born joy of the Eleven was checked instead of being elevated into a fervour of joyous enthusiasm. *They did not believe the report*¹¹!

The statement of S. Mark is so very startling, and so apparently opposed to the language of S. Luke, as well as disagreeable to the feelings with which we naturally "search (these) Scriptures," that we might, as some have done, either imagine that there must be some mistake, or take refuge in the suggestion of one devout and learned commentator² that the unbelief of which S. Mark speaks was "critically true of S. Thomas" alone.

But this is not a safe or correct principle upon which to base an interpretation of Scripture. The Holy Gospels are four in

⁹ Neither of them was an *Apostle*, as appears from S. Luke xxiv. 33.

¹⁰ Mark xvi. 13.

¹ Ibid.

² Greswell, iii. 315.

number only; they are *but one* in spirit and in their correlation of facts. S. Luke knew well what S. Mark had written, and deemed it unnecessary to allude to that which was known to all the early Christians. In point of fact, the report of the two disciples, so far from confirming the assembled company in the truth of that which they were only too anxious to believe, really added a greater difficulty to their minds. Jesus had appeared to Cleopas and his companion (according to their own account) upon their road to Emmaus, and had not quitted them until nigh upon or rather after three o'clock in the afternoon. And yet, within a few minutes of their recognition of Him, they had the statement of Peter that the same Lord had appeared to him when he was either in or close to Jerusalem. What, then, was the difficulty in their minds? or what was their explanation of the double appearance? For upon this seems to hinge the whole solution of the difficulty.

And it must appear to any one who closely examines the circumstances of the case as well as the popular belief of the times, that it was with them, as with others, the doctrine of the *Bodily Resurrection*³ upon which they stumbled⁴. The Lord had appeared to Simon Peter, as they stated, and they certainly could not doubt the evidence of one who could not possibly be mistaken as to the identity of his Lord. That testimony they were ready to believe, when they compared it with the repeated assurances which Jesus had given them in His lifetime of that which He would do. But, while half convinced and greatly excited in mind by this one circumstance, they are suddenly struck by a new wonder deposed to by another party of persons who came in breathless with haste from an alleged interview with the same Lord two hours before. The consequence is, first,

³ See p. 311.

⁴ See upon this point Lange, vol. iii. pp. 503, 504.

amazement ; secondly, unbelief. They could believe *in either appearance separately*, but it was the double apparition at the times and in the places stated which produced the revulsion of feeling to which S. Mark testifies. The truth is that, although the doctrine of a resurrection had from the times of the Captivity made considerable progress amongst the minds of the more educated portion of the Jewish nation, and in fact formed a part of the distinctive creed of the Pharisaic sect, still, until the Resurrection of Jesus Himself, it remained of necessity a question of much difficulty, involving a great amount of speculative propositions. The Resurrection of Jesus put their belief to the test ; for although others had risen from the dead, as Lazarus, and the widow's son of Nain, and the daughter of Jairus, still it was within the evidence of their own observation that these persons were, after their resurrection, in all respects neither more nor less just what they were in human life before. How, then, was it possible, upon the supposition of the bodily resurrection, that the double story which they now had before them could be true ? Either account, taken independently, was sufficiently credible, upon the basis of their notions ; but the point of mental resistance lay in the impossibility of the same risen person being seen *at or nearly about the same time by different persons at places so far distant from each other* as to preclude the possibility of any being, subject to the laws and conditions of humanity, having been present with and seen by both. Hence it is perfectly natural that the story of actual fact related by the two Emmaus travellers, positively clashed with that to which Peter testified. The thing itself was *à priori* incomprehensible. It must be remembered that the notion of a *glorified body* was as yet something new, a revelation only of the actual Resurrection itself ; and hence the reports of the double appearance of Jesus was so far actually *disappointing* to the apostles and disciples in general, as it threw them back upon

the popular notion of Wraiths or Phantoms for a solution of the difficulty.

It was, then, in this unsettled state of doubt, indecision, and perplexity, that the majority of the Eleven were assembled together later in the evening at the hour of supper, and while the two disciples were actually recounting their experience to the rest, that the doubts of the whole party were suddenly and most unexpectedly resolved.

The doors of the room in which the little company were assembled were fast shut and bolted for fear of any sudden attack on the part of the Jews, who might be disposed, on finding like themselves that the tomb was empty, to charge them with an abstraction of the body. It was in the very height of their amazement and incredulity, as they listened to the circumstantial details of the two travellers, that the eager voices of the company were hushed in sudden and silent awe. In the midst of them was standing Jesus Himself. Without knock or sound, with no unbarring or opening of doors, He had come whence and how no one knew. And as they gazed in mute and speechless terror, the words of the loved and well-known voice were heard, calming the troubled waves of their hearts, and saying, "Peace be unto you!" But the very sight before them gave intensity and force to the fears which had so newly gained ground within their hearts. Just as, when He walked upon the heaving waters, their faith was unable to realize the fact that it was He Himself who neared their little vessel, so now their faith was unable to rise to the height of the wondrous truth, and they thought that a disembodied spirit stood amongst them.

With the beautiful condescension which spoke a human love mingled with the majesty of the Godhead, He addressed Himself to their wondering and disquieted minds. "Why are ye troubled?" He said unto them, "and why do thoughts arise

in your hearts? Behold My hands and My feet, that it is I Myself: handle Me and see; for a spirit hath not flesh and bones, as ye see Me have⁵." So saying, the Lord put aside the folds of His garments, and disclosed to them the gaping wound which the Roman's spear had caused in His side, and bade them examine the prints which the nails had left in the hands and feet, through which they had been so cruelly driven. In order that there might be no mistake and no confusion in their minds, the Lord desired them without fear to touch His Person, and to satisfy themselves, by the evidence of the touch⁶, that the testimony of the sight was true, and that it was really and actually *Himself* who stood in the room with them. "Glad," indeed, "were the disciples when they saw the Lord⁷," and yet there was a doubt still mingled with their joy; a doubt, however, born not of unbelief, but of that exceeding happiness which, for its very breadth and depth, men can scarce persuade their minds to adopt for truth. While yet they crowded round in the homage of a silent and reverential awe, the Lord removes by one gracious act the last lingering remnants of a human and now expiring hesitation. "Have ye here any meat?" said Jesus. "And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them⁸."

All doubt, all hesitation, all unbelief, being now removed, Jesus repeated in fuller terms the salutation with which at His entrance He accosted them. "Peace be unto you," said He: "as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith, Receive ye the Holy Ghost⁹: whosoever sins ye remit, they are remitted

⁵ Luke xxiv. 38, 39.

⁶ 1 John i. 1.

⁷ John xx. 20.

⁸ Luke xxiv. 41-43.

⁹ This may seem to some persons at variance with the fact of the descent of the Holy Ghost on the Day of Pentecost, and with the words of S. John (vii. 39) that "the Holy Ghost was not yet given, because that Jesus was not yet glorified." But this refers to the plenary descent of the Spirit as

unto them; and whosoever sins ye retain, they are retained¹."

As He had come, so then the Lord departed, to that unseen, inaudible home, of which no man now dare question him.

SECTION II.

THERE was one of the Apostolic body who was not present with the rest on the occasion described in the close of the last section. "Thomas was not with them when Jesus came." For although S. Luke speaks of the "*Eleven*" being assembled together, he is manifestly using only the designation by which, after the fall of Judas, they were known as a *body*, and the term would be equally applicable to them as such, were even only seven or eight actually present upon the occasion².

JERUSALEM. SUNDAY. APRIL 14. 3 P.M.

Seven days had now elapsed since the day of the Resurrection, and it was again the first day of the week. Again the disciples were assembled together, no doubt with still fastened doors, probably about the same time as on the preceding

the third Person of the blessed Trinity. The Apostles had already received *some* portion of the Spirit when they were sent forth to heal diseases, or to cast out devils. They now received a further development of His power in the authority to remit or retain sins.

¹ John xx. 21—23.

² It is observable that S. Paul, alluding to this very same event (1 Cor. xv. 5), speaks of them as "*the Twelve*." Now in neither case was either term employed by the writer without good reason. S. Luke, who had already spoken of the defection of Judas, calls the remaining body "*the Eleven*." S. Paul, with equal propriety, writing to the young Corinthian Church, uses the term by which the apostolic body had all along been known during the ministry of Jesus; the numbers also having been then again completed by the election of Matthias into the place of Judas.

occasion on that day week. Thomas was now with them. He had been more sceptical upon the subject of the Lord's Resurrection than any of the others. So convinced in fact was he that his companions had been the subjects of some strange ocular deception, that, upon hearing the account of their interview with Jesus, he scouted at once the idea of His actual appearance as a thing passing the bounds of belief. He would not, as he said, trust the evidence of his own eyes in such a matter. "Except I shall see in His hands," he said, "the print of the nails, and *put my finger into the print* of the nails, and *thrust my hand into* His side, I will not believe." It is impossible for words to speak more strongly the conviction on his part that in such a matter the evidence of the *sight alone* was not sufficient to establish the truth of the Resurrection. His consistency, however, was about presently to be put to the test; and he is a memorable instance of a most pertinacious obstinacy overcome in a moment by the irresistible force of a personal experience.

The disciples were together at the usual evening meal, and Thomas now with them, when in the midst of them again suddenly Jesus appeared, with the divine salutation, "Peace be unto you!" Without giving time for reply He proves to Thomas that He well knew all that had passed in the interval since His last appearance. "Reach hither thy finger," said the Lord to Thomas, "and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing."

It is most remarkable to observe the instantaneous change that now came over the mind of the hitherto incredulous Apostle. He did not need to assure himself by the very means which alone he had but shortly before said would be satisfactory to his mind. He did not think for a moment of resorting to the only test which he had cited as adequate to produce con-

viction. The mere sight of his Lord, and the sound of His voice, were enough to draw from him the immediate avowal of his belief in the truth of the Resurrection and the *Divinity of his Master*. His reply was immediate; in humble adoration and reverent joy, he exclaimed at once, "My Lord and my God!" "Jesus saith unto him, 'Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.'"

It must be apparent to any impartial mind that whatever of rebuke is contained in these words is directed not against any want of real faith on the part of Thomas, but against that over-hasty presumption which refused credence to testimony which was amply sufficient to establish the truth. Thomas's fault was that of an over-confidence in the soundness of his own judgment, and an over-contempt for the capacity of his companions' understandings. It was with him rather the pride of an imperfectly-educated man to be unduly wise, and to despise the apparent credulity of others who believed upon sufficient evidence of the fact. It is not characteristic of a really intellectual nature to cavil at proper and satisfactory evidence. It is rather the rule, "that men of the slowest apprehension, if they have had but a sufficient degree of experience to make them jealous of being imposed upon, are always the most averse to believe extraordinary narrations³." So far indeed from being slower of heart than the rest to believe the truth, Thomas was manifestly ahead of them in the strength of his faith. He did not need to *handle* His Lord, as the others had done. The simple sight of Him as He stood and beckoned to him had all the weight of conviction in itself; and Thomas was the very first, in point of fact, to *give expression* to his belief in the divinity of Him whom he acknowledged unhesitatingly to be *his "Lord."* The subsequent declaration of our Saviour is directed to point

³ Bp. Horsley, "Nine Sermons," p. 151.

out the blessedness of those who, as Thomas was content to believe upon the mere evidence of *sight* without that of *touch*, shall, in their turn, be willing to believe upon that testimony of *hearsay*, which will be in future all that will be given to the world.

JERUSALEM. SOME DAYS AFTER, APRIL 14.

It might have been a day or two after this appearance to the Eleven when Thomas avowed (last of all) his conviction, that Jesus showed Himself for the fifth time since His resurrection to three women, Mary Magdalene, Mary the mother of James and Josès, and Salome. This party of females, as we have already seen, were apparently attached together by some common feelings of sympathy. They had formed (no doubt in connexion with others) one of the two companies of women who had visited the tomb on the morning of the Resurrection, with the pious object of embalming the body of Jesus. The fact of this appearance of Jesus is mentioned by S. Matthew⁴, who places it in immediate succession to his account of the bidding of the angel at the sepulchre on that eventful morning to "go and tell His disciples that He was risen from the dead." Hence it has been generally assumed that the appearance of Jesus to them, confirming the subsequent command of the angel that they should desire the disciples to travel into Galilee, took place while they were *en route* that same day to fulfil their mission. That this, however, could not have been the case, and that S. Matthew did not intend so to represent it, will be apparent from the following considerations.

(1.) That the chief ground for supposing that the occurrence in question belonged to that day rests upon the words *ὡς δὲ ἐπορεύοντο*, which are not to be found in the best and oldest versions of the Gospel extant. They seem to have been introduced by some transcriber from a misunderstanding of the

⁴ Matt. xxviii. 9.

frequent trajections employed by S. Matthew, and from a desire to harmonize the account according to its apparent meaning.

(2.) That the words *καὶ ἰδοὺ*, which immediately follow, are those by which this Evangelist constantly introduces a fresh passage after a trajection, when he does not intend to affirm any consequential order between it and that which immediately precedes it. If the previous words were removed, as it would seem according to authority they ought to be, then the passage would read perfectly in accordance with the usual style of S. Matthew.

(3.) That the reason why the notice of this manifestation is inserted in this particular place out of its purely chronological order appears to be, that the Evangelist desired to connect it as closely as possible with the first visit made to the sepulchre on the morning of the Resurrection by *the same women* whom he now introduces as favoured with this manifestation of Christ. And, further, as the injunction of the *angel* that the disciples should adjourn to Galilee in order to receive the great manifestation of their Lord was given to these same women, he connects together this fact with the renewed command of their Master Himself, according to a not unusual method of his writing ⁵.

In obedience to the solemn injunction of their Lord, the Apostles now returned into their own country of Galilee, in order to be witnesses of His great manifestation to the people, and to await His further directions for their guidance. There were evidently two reasons for which this removal was so strictly enjoined upon them. In the first place, Jerusalem was no longer a fitting place for their abode. It would have been clearly dangerous for them to remain in a place where they were exposed daily to the jealous malignity of the priests. Some of

⁵ See. Greswell, iii. 307, seqq. ; see also Matt. xxvi. 6—13, and Mark xiv. 2—.

them, as John and Peter, were personally notorious ; and the rest, from their companionship, would be known to have been adherents and followers of Jesus. They would now too be all the more obnoxious to the designs of the priests, as being able at any time to expose the falsehood which they had circulated respecting the alleged abstraction of His body. But besides this fact, it had now become necessary for them to return to their old employments for their livelihood ; for Jesus having died, and the Gospel scheme not having been yet completed, they were for a time deprived of the support which they had hitherto in great part derived from the voluntary contributions of the people who attended upon the ministrations of their Master.

But there was a still further object in their now reassembling in *Galilee*. Although Jesus had been put to death in *Jerusalem*, yet by far the greater portion of His ministry had been exercised in Galilee. It was there that He had His home in Capernaum ; it was there that His own family and friends had for many years resided ; and it was to the Galilæans that His person was best and most extensively known. It was Galilee, therefore, which He on all accounts chose as the place where He would give that great manifestation of Himself, which should be an unanswerable proof of the fact of His Resurrection.

A MOUNTAIN IN GALILEE. DAY UNCERTAIN, PERHAPS
SUNDAY, APRIL 21.

It was upon a mountain that Jesus showed Himself to the people. How long time had elapsed since His last appearance to Thomas and the Eleven we are not informed, but it was probably not more than *a week* after that event. The mountain itself is not specified, but we may conjecture it to have been in all likelihood that mountain upon which He ordained the

Twelve to be His Apostles⁶. It would, at all events, almost certainly be a spot which would be well known to all His friends and followers, as identified with some of the great scenes of His earthly ministry. The news of the intention of their Master had doubtless been by His commands extensively circulated throughout the immediate neighbourhood, where He was best known; and, at the appointed time and place, a large number had assembled together to await the appearance of their Lord. When we consider that, about a month after this time (that is, some days after the Ascension of Jesus), the whole number of the disciples in Jerusalem, inclusive of the Apostles themselves, did not exceed *one hundred and twenty*, we may see the reason why *Galilee* was chosen for this great revelation, since there were present, according to S. Paul's statement, more than five hundred brethren on this particular occasion⁷. It is to be regretted that we have no particulars of the event recorded; but we may without difficulty conjecture that, on so public an occasion and for so momentous a purpose, no other communication would be made by the Lord than would suffice to assure them of the great and mighty truth that He which was dead now lived for evermore. This was the object and purpose of the meeting. The Evangelist⁸ has confined himself to stating its purpose and result. It is evident that the meeting was not exclusively restricted to actual believers; although, probably, there was no one there who had not an intimate acquaintance (at least by sight) with the person of Jesus while He was alive. The effect upon the vast majority was instantaneous and decisive. As soon as He became visible, they offered to Him the

⁶ A general opinion has prevailed that the scene of the great Galilaean manifestation was Mount Tabor. But it has been conclusively shown in Smith's Dict., Art. "Tabor," that this could not have been the case. See above, p. 26, n.

⁷ 1 Cor. xv. 6. Many of those who saw Him were alive when S. Paul wrote, twenty-five years afterwards.

⁸ Matt. xxviii. 17.

worship due to Jehovah. Still, with the truthfulness of one who has nothing to conceal, S. Matthew adds that there were some who "doubted." It can hardly be a matter of question who these persons were. There were many persons of His own neighbourhood who, in His lifetime, were indisposed to regard the claims of Jesus with favour. They were acquainted with His family, and knew that He had, at least ostensibly, professed the trade of a carpenter. Such a person they were indisposed to accept when living; and their scepticism would readily furnish arguments against the supposition that He would be likely to rise again from the dead. It appears that they did not absolutely *deny* the fact; but they would not give in their unqualified adhesion to the general belief.

We come now to one of the most interesting of all the accounts which belong to the narrative of the "Great Forty Days." The Apostles, in obedience to the last injunction of their Divine Master, were still in Galilee; and we can hardly doubt that the place of their residence was Capernaum, of which so many of them were natives, or had been inhabitants, prior to their call to the evangelical ministry. On the occasion alluded to, some of the Disciples were in company together, but we have the names of only five preserved by S. John⁹. Those whom he actually specifies were "Simon Peter, Thomas called Didymus, Nathaniel¹ of Cana in Galilee, and the two sons of Zebedee," with two others not mentioned by name. Of these we know that Peter and James and John had been originally partners in the fishing-trade of that neighbourhood, and from this and other circumstances they were likely to be found in company. Probably, in leaving all to follow Jesus, their boats and nets might have been consigned to some friendly care until

⁹ John xxi. The other two, if I may hazard a conjecture, were probably Andrew and Philip.

¹ I. e. Bartholomew.

the time should come, if ever it should come, for them to resume their old trade, as a means of livelihood. It was to these that there occurred one of the most striking of all the transactions which stand connected with this eventful period.

SEA OF GALILEE. DAY UNCERTAIN. EVENING.
MIDDLE OF MAY.

It was towards the evening of a certain day (the date after the Resurrection is not given), when Simon Peter announced his intention of going out fishing upon the lake of Gennesareth. It might have been that the weather looked favourable, and that their own stores of food were beginning to wax scanty, for the others who have been mentioned at once agreed to accompany him; and the boat (perhaps the only one now left to them) was launched. It was evening when they set out on their expedition, for the casting took place usually towards or after nightfall. They toiled all that night, but without success; not a fish, apparently, rewarded their labours, or cheered their expectations.

Weary and dispirited, it may well have been that, towards dawn, they headed their little vessel for the shore. They knew not what a day might bring forth; perhaps they might have forgotten that "though heaviness endure for a night, yet joy cometh in the morning." And now the morning breaks over that fair sea of Tiberias; the mist lifts slowly up the steaming shore, the thin clouds roll upwards along the hill-slopes, and the sunrise tips the mountain tops; and the glare of a summer morning begins to sweep over the almost Syrian landscape. Slowly and painfully as they urge the vessel towards the shore, they observe a figure upon the beach, whom (owing partly perhaps to the uncertain light) they do not recognize at once. "Children," asks the Stranger, (and His voice is borne along the surface of the water to the fishers' ears), "Children,

have ye any meat?" The answer from the vessel is "No!" The night has been unfavourable, the fishing unproductive, the well is empty, they have caught not a single fish! "Cast the net on the right side of the ship (said the Stranger), and ye shall find." Whether there was something in His voice and manner which they felt bound, they scarce knew why, to obey; or whether they did so as a mere last resource, it is not possible to say. Still, though they had not recognized Him either by voice, or feature, or figure, it is most probable that the recollection of a miracle once wrought on a similar occasion near the self-same spot by their departed Lord, might have overawed their minds, and filled them with some incipient hopes as to the identity of the Person who now so cheerfully and so confidently addresses them. At all events, at once they cast their net, "and now they were not able to draw it for the multitude of fishes." There was one amongst that little band, he whom Jesus loved, to whose mind that netfull of great fish testified at once to the Person of Him who had before promised to make them "fishers of men." He exclaimed on the moment to Peter, "*It is the Lord!*" As soon as he heard the exclamation of his partner, Peter hurriedly gathered round him his outer garment or cloak, which he had thrown off during the exertion of the night, and leaped into the sea, to wade to the presence of his Lord². The slow progress of the little vessel towing the heavy net was wearying to a heart yearning to show its love and penitence to its Master.

At the time when Jesus called to them from the shore, they

² Abp. Whately imagines that Peter threw himself on the sea, to walk upon it to his Lord. There is nothing in the original to warrant any such supposition upon critical grounds. Upon spiritual grounds it must be rejected as implying presumption where there was evidently humble repentance. Moreover, the vessel was in shallow water where he could wade the short distance to the shore. See his Lectures on the Apostles, No. iii. p. 85.

were not more than from 100 to 150 yards distant on the lake. The remaining disciples were therefore speedily on the land, where they observed, doubtless with much wonder, a fire of coals with fish already broiling thereon, and a supply of bread. Jesus bade them "bring of the fish which they had now caught," and Simon Peter went up (into the ship) "and drew the net to land full of great fishes, an hundred fifty and three³; and for all there were so many, yet was not the net broken." Doubtless there was not one there present who did not remember that on a former occasion, when they were *not all* large fish, the nets had been broken and many had escaped.

Jesus now desired them to "Come and dine." Hitherto, the disciples had not ventured to address a word to Him; knowing well that, although apparently not altogether in outward appearance the same as He had been in the days of His human life, it was Jesus Himself, and none other, in whose presence they stood. "Jesus then cometh, and taketh bread, and giveth them, and fish likewise⁴."

Can it be doubted that there was an Eucharistic grace and action in this repast?

The language of S. John seems to imply that the Apostles, now thoroughly awakened to the knowledge of their Lord's presence, had in some timidity seated themselves apart, at some little distance off, when Jesus *came* and bestowed this miraculous repast upon them⁵.

The breakfast over, the Lord leads the minds of the disciples

³ A singular instance of S. John's partiality for numbers. May this particular number be regarded as made up of $144 + 9 = 12^2 + 3^2$, the symbols of perfection? See, however, Bengel, p. 410.

⁴ S. John here (xxi. 14) states that this was "the third time that Jesus showed himself to His disciples, after that He was risen from the dead." By this he must be understood to mean the third occasion of His manifesting Himself to His disciples *collectively*, as it was really the *seventh* appearance in all.

⁵ See Burgon, P'. Com. on S. John xxi. 13.

away from the treacherous waters of the world to the peaceful office of the Shepherd tending His sheep. As they sat in respectful silence awaiting the pleasure of their Lord (for they no longer dared, as in olden times, to address or question Him unbidden), Jesus Himself breaks the silence by addressing the once bold,—then recreant,—now faithful and repentant Disciple Peter. Solemnly the words fell upon their ears, “Simon, son of Jonas, lovest thou Me more than these⁶?”

Humbled and abashed, Peter saith unto Him, “Yea, Lord; Thou knowest that I love Thee (dearly).

“He saith to him again the second time, Simon! son of Jonas, lovest thou Me?” (not now *more than these*; but lovest *thou Me*?)

Peter “saith unto Him, ‘Yea, Lord! Thou knowest that I love Thee (dearly).’”

Jesus “saith unto him, ‘Feed (rather *tend*) My sheep.’”

In the former injunction Jesus bade His disciple feed His young lambs with that spiritual food which was necessary for their daily sustenance and growth in the knowledge and power of His word. He now commits to his charge the grown men of the Church, the more advanced Christians who had been fed with the true and wholesome food⁷, but who still require all the care and tending of the shepherd that they may not stray from the true fold, or be devoured by the grievous wolves that in after times He knew would break in to devour the flock.

But He saith unto him the third time, “Simon, son of Jonas, lovest thou Me (dearly)?” It is worthy of remark that in all three questions the Lord addresses His disciple by his own family name, not in his representative character as the Peter

⁶ John xxi. 15. An extraordinary supposition has been put forward that by “*more than these*,” the Lord is alluding to the bread and fish upon which they had been breakfasting, as though they were thus made symbols of the comforts of life. The reference is plainly to Peter’s assertion recorded in S. Matt. xxvi. 33 (see also S. Mark xiv. 29; S. Luke xxii. 33; S. John xiii. 37).

⁷ See Heb. vi. 13, 14.

by whom He had once declared that He would open His Church. See above, pp. 44, 45.

Twice now had Jesus asked of Peter whether he loved Him ; twice had Peter in reply declared the truth that he indeed loved Him *ardently*, (for his own word was stronger than his Lord's). And now he had striven and won, for when Jesus addresses him the third time, it is by the word which Peter had himself chosen to express the deep love and ardent attachment which he truly said he bore to his risen Lord.

"Peter was grieved because He said unto him the third time, 'Lovest thou Me?' And he said unto Him, 'Lord, Thou knowest all things ; Thou knowest that I love Thee (dearly).'" He was grieved, no doubt, from the fear that his repentance was not so perfect in the eyes of his Lord as it seemed to his own heart. "He appeals therefore to his Lord's Omniscience, and humbly repeats the assurance of his personal affection *."

In order now to give His repentant disciple the fullest proof of his restoration to the favour of his Lord, Jesus at once in solemn words predicts that he should die for the Master he loved so well. Could any deeper or greater proof of confidence have been given him than this, that He should tell him beforehand of the perils and death to which his devotion would ultimately lead him ? "Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest ; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee¹, and carry thee whither thou wouldest not¹."

* Burgon, Pl. Com. on S. John xxi. 17.

¹ This expression has given rise to much comment among writers, who imagine it to refer to the binding of the hands as a prisoner, in which case the allusion would seem to be out of the true order. There can, however, be no doubt, I think, that Jesus refers to the fastening of the 'subligaculum.' The following passage occurs in the Evang. Nicod. x. 582 (ed. Thilo), quoted by Tholuck, p. 426, *καὶ ἐξόδυσαν τὸν Ἰησοῦν τὰ ἱμάτια αὐτοῦ· καὶ περιέζωσαν αὐτὸν λεντίφ.* See Tholuck, on S. John, p. 410. ¹ John xxi. 18.

S. John states that by these words the Lord distinctly predicted the death which Peter should die, which was that of crucifixion like His own, although, if tradition be believed, he chose to be crucified with his head downwards, as unworthy to suffer precisely in the same way in which his Lord had suffered. The expression, "Thou wouldest not," does not, of course, from the nature of the case, refer to the unwillingness of Peter to suffer martyrdom, but merely to the natural repugnance of human nature to die a death, of violence and torture. Jesus then (intending perhaps by a symbol to enforce the purport of His words), rose, and moved a few paces apart from the rest, desiring Peter to follow Him. It is impossible to resist the belief that by this action and the command which accompanied it, Jesus desired His disciple to understand that the time had come for Him to fulfil the promise which He had made to him when he declared his willingness to follow Jesus, and prayed to know whither He was going ². Jesus had told him then that he could not at that time follow Him, for that his courage and faith were not sufficiently established. But He reassured him by promising that the time would come when he should follow Him. And the time seems truly to have come when the Lord led His Disciple to retrace his erring steps, and confirmed him in the office of a pastor of His flock.

As Peter, in obedience to his Lord's command, followed Him apart from the rest of the disciples, he observed, on turning round, that the other Disciple, whom Jesus loved, was also following at some little distance. The circumstances to which the words of Jesus had all along had reference were all connected with the Last Supper, where John, leaning upon his Master's bosom, had been the one to inquire *who* should be the traitor. It would seem that John, unwilling to lose one moment's glimpse of his dearly-loved Master, had ventured reverentially

² John xiii. 36, 37.

to follow His footsteps at some distance behind. Peter, in his own restored happiness, seems to have wondered in his own mind, if so great honour was reserved for himself, what should be the case with one who had all along been so intimately bound up with him in the favoured intimacy of their Lord. It was perhaps in an honest and affectionate spirit of anxiety about him that he turned round, and observing him following, ventured to inquire of Jesus, "Lord, and this man what*?" He meant, doubtless, to ask in what way John should serve his Master, when even he himself had been so gloriously distinguished. But Jesus' words conveyed a slight rebuke, as though He were now no longer to be questioned, as He suffered Himself to be when in the days of His flesh. "If I will," said Jesus, "that he tarry till I come, what is that to thee? Follow thou Me⁴."

It was perhaps not unnatural that the Disciples, remembering the discourse which their Lord had so recently delivered to them respecting His own coming at the end of the world, should have misinterpreted the saying of Jesus, and understood it to mean that John should not die, but live on to the final judgment. It was indeed not unnatural that they should so conceive of His meaning, but they were wrong. The Lord in that very discourse had intimated that His coming might be understood in two ways, both of His coming to the final Judgment and His coming to each individual Disciple in the summons to Himself. And it was in the latter way, as the event showed, that He intended His words in this instance to be taken. It was Peter's part, *as he had desired*, and declared his willingness, to *follow* his Master in the manner of His death, of his own accord. It was John's business on the other hand to *wait* until, having completed the work which his Lord gave him to do, that Lord should *come* and summon him to Himself. And that work was to witness the endeavours that would be made by the

³ Literally.

⁴ John xxi. 22.

enemy in the first ages of the Church to rend in pieces the seamless garment of Christ, and to counteract by his earnest and authoritative preaching and writing the early heresies that infested the Church of God.

And was there not a *propriety*, if so it may be called, in the mode of the death of each disciple, suited alike to the forward impetuosity of the one, and the reverential reserve of the other? Of this, however, the events assure us, that each in his own way "glorified God" in his death.

There was one, and only one, more appearance of Jesus to any of the Apostles before the day of the Ascension. This was, according to the sole authority for the fact, S. Paul (1 Cor. xv. 7), to S. James, apparently the tenth and last manifestation given before the Ascension. Its object, purport, and date are all unknown.

SECTION III.

MOUNT OF OLIVES. MAY 16. MORNING.

AND now the time was at hand when the Lord was about to leave them, having accomplished the work which He came to do upon the earth. He had led captivity captive, and He was now to ascend on high, in order to receive for those whom He had loved and chosen out of the world the manifold gifts of the Holy Spirit, the Comforter⁵. It was the fortieth day since He rose from the dead. They were all now in Jerusalem according to His command, waiting until that promise of the Father which they had heard of Him should be realized to them. Solemn indeed, beyond almost the power of understanding,

⁵ Ps. lxxviii. 18, explained in Eph. iv. 8.

must that hour have been, when for the last time, as they were assembled together, Jesus once more stood in the midst. If we might venture reverently to imagine what passed in that upper room, which seems after the dreadful day of the crucifixion to have been the usual place of meeting of the Eleven, we might believe that, as on the occasion of the eve of that awful event, so now the last act of the Lord was an eucharistic one, before He led them forth again towards the village which, while on earth, He mostly hallowed with His presence in Judæa. He led them out as far as to Bethany, that is, probably, to beneath the summit of the Mount of Olives⁶; and there He gave them His last address before quitting the earth until His return on the last great Day of all, to judge the living and the dead!

“And He said unto them,

“Go ye into all the world and preach the Gospel to every creature.

“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

“And these signs shall follow them that believe:

“In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick and they shall recover.

“So then, after the Lord had spoken unto them⁷, He lifted up His hands and blessed them. And it came to pass, while He was in the act of blessing

⁶ By this expression we are not to understand the actual *village* of Bethany, which lay quite in a hollow on the eastern slope of Olivet, but the outskirts of the village, the vineyards or date-groves which extended westward to the very summit. The actual spot was probably below the summit, and therefore seemed from Jerusalem a plateau or ledge above the village of Bethany itself. There, “on the wild uplands which immediately overhang the village, He finally withdrew from the eyes of His disciples in a seclusion which could perhaps nowhere else be found so near the stir of a mighty city, the long ridge of Olivet screening those hills, and those hills the village beneath them from all sound or sight of the city behind.”—Stanley, Sinai, &c., p. 194, new edition.

⁷ The letters *a*, *b*, *c*, denote respectively the Gospels of S. Mark and S. Luke, and the Book of Acts (ch. i.), to which the different quotations harmonized in the text belong.

them, He was parted from them, and carried up into heaven ^b; and a cloud received Him out of their sight ^c; and He sat on the right hand of God ^a. And while they looked steadfastly towards heaven as He went up, behold! two men stood by them in white apparel, which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven shall so come again in like manner as ye have seen Him go into heaven.'

"And they worshipped Him, and returned into Jerusalem with great joy and were continually in the Temple praising and blessing God ^b."

It is very delightful to read the narrative of this the parting scene between the Lord and His Apostles. What a beautiful picture does it draw of the still personal love of Jesus to His own, that He did not *leave them*, but was *taken from them*! As though the affections of the risen Jesus still remained so perfect and unaltered, even through the tremendous change which the Resurrection power works in transmuting corruptibility into incorruption, that it needed the interposition of the Spirit Itself to carry the Son of Man away to the heritage of the heavenly glory. The eye of Christian love might fain dwell upon that picture with somewhat of the rapt adoration with which the Eleven holy men gazed upon the receding form of their beloved Master, as in the celestial rapture it rose through the deep blue air of Palestine, higher and higher through the heavenly vault, until the radiant canopy of glory borne of Angels received Him out of sight. Can we wonder that, as in a kind of trance, the Apostles stood moveless awhile, still gazing upwards into heaven, as though unable yet to assure themselves of the truth of His departure, and as longing to catch but one more glimpse of Him, to join whom they must now all pass through the valley of the shadow of death? The Angel's voice recalled them to themselves. There was work for them to do, work that they must enter upon at once—to fulfil the will of Him who sent them into the world, and surrounded them with so many tokens of His love to shield them from the evil. If His kingdom was to come, it was theirs to hasten its coming by

speaking His word to an unbelieving world, and bringing all men to a knowledge of the truth. The words of the Angel were the intermediate link between the world to which they were looking and the world to which they were now at once to return, and to address themselves for the purpose of hastening their Master's kingdom. There was enough of that which was from heaven to assure their wondering and enraptured minds that there was a link between them still and the Lord who was gone before them. There was enough yet in the vision before them which recalled them to the earth whereon they stood as the platform upon which the battle of life was still to be fought, until the day when their Lord should come again even as He had now gone before them.

With joy unutterable they now obeyed the Angel's voice, and returned into the city, praising God and waiting in patience until that arrival should take place which their Lord had promised them, of the Holy Ghost.

There is no record here of any dread being felt by the Apostles at the appearance of angels on the mount of the Ascension. Their life had now begun to be hid with Christ in God. Old things were gradually passing away, and all things were becoming new to them, as the truth of the Resurrection became firmly engrafted in their minds. Lifted up, as it were, out of themselves, even as they had seen their Lord first lifted up upon the cross, and then carried up into heaven, they returned into Jerusalem, to commence that quiet but ardent and persevering labour of love, which their Lord had Himself prescribed for them when He declared^a that *by their perseverance they should preserve their life*.

^a Luke xxi. 19.

NOTE ON THE PASSOVER, REFERRED TO IN PAGE 199.

THE following is the order of Service of the Passover as now observed by the German and Polish Jews, according to the Ritual given by the Rev. A. P. Mendes :—

“The table should be prepared during day-light, before the commencement of the Festival. It is customary to employ for the purpose the most costly furniture, plate, &c., which we possess, in order to do honour to the occasion, by presenting a contrast to our abject state under the slavery of Egypt.

“The head of the family is usually provided with a cushioned seat, and all are arrayed in holiday garments to indicate their great rejoicing.

“Every person of the Jewish faith who may reside in the house, no matter how menial his or her position, must be present at the table, and share equally in the solemnities of the occasion.

“The table is furnished with the following :—

“The *shank bone* of a shoulder of lamb, and an egg, both roasted with fire. The former is a memorial of the פסח, paschal-lamb, and the latter of the festive sacrifice קרבן תמינה, offered during the existence of the Temple.”

The following are the remaining component parts of the repast :—

1. Three Passover-cakes called “Mitzvoth.”
2. The bitter herbs, such as lettuce and celery, chervil and

parsley, and sometimes horse-radish (symbols of the bitterness of slavery).

3. A cup of vinegar, or salt and water.

4. The "Charoseth¹," a compound of almonds, apples, and other fruit (symbols of the lime and mortar of the work of slavery).

The table is thus spread :—

The "Mitzvoth," covered between the folds of a cloth, are placed upon a dish or salver, and upon them all the other articles are disposed in the following order :—

The egg,	Bitter herbs.	The shank-bone,
"Charoseth,"		Lettuce,
Salt-water,		Chervil and parsley.

Each person is required to drink *four cups of wine*², the capacity of each cup being $\frac{1}{3}$ th of a pint. The *greater part* should be drunk at each time.

ORDER OF PERFORMING THE CEREMONY.

1. Say the Sanctification (Gen. ii. 1—3).
2. Wash the hands.
3. Take the parsley, &c.
4. Divide the middle cake.
5. Relate the narrative (acc. to Exod. xii. 26, 27).
6. Wash the hands, *saying the blessing*.
7. Say the blessing, "Who bringeth forth bread."
8. Take the uppermost cake.

¹ It was the Charoseth into which Jesus dipped the sop which He gave to Judas.

² The number of cups was not to be less than four, but no limit was placed to the number.

9. Eat the bitter herbs.
10. Wrap the horse-radish and cake with the "Charoseth."
11. Prepare the table for the repast.
12. Eat the "hidden," i. e. the half of the middle cake which has been put aside.
13. Say grace after meat.
14. Say the Hallel³, or Psalms of Praise.
15. Pray for the Divine acceptance of the Service.

³ The Hallel consists of Psalms cxv.—cxviii., and cxxxvii. Smith says cxiii., cxiv. first, and then cxv.—cxviii. (but surely add cxxxvii. ?).

NOTE ON THE CHRONOLOGY OF THE FIRST PREACHING
OF ST. JOHN THE BAPTIST.

(See Note at the end of Vol. I.)

It was not until the First Volume of this work was actually printed that I discovered an error in the Chronology, arising solely out of neglect of my own principles of computation.

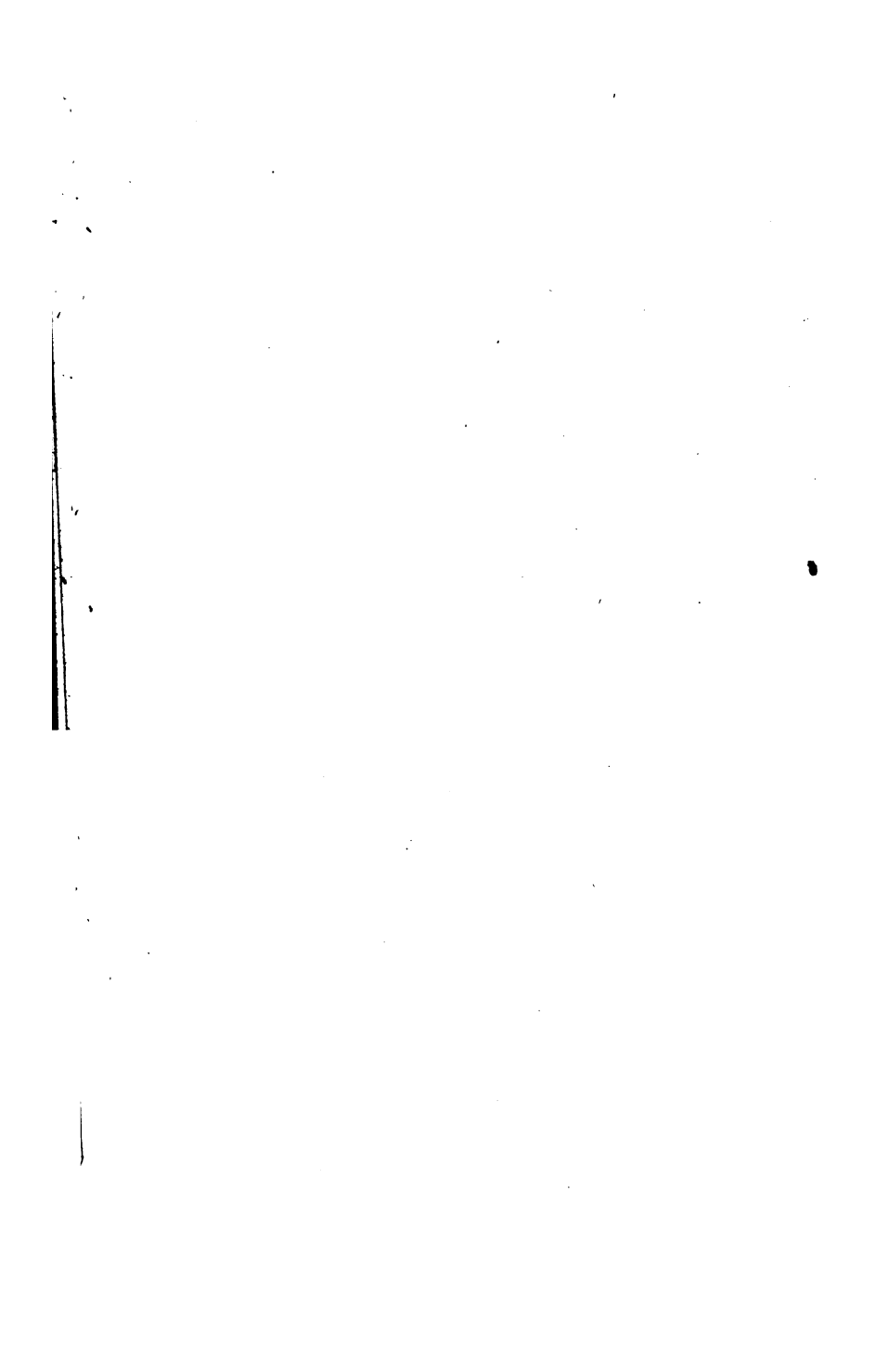
In vol. i. pp. 32, 33, I argue that John the Baptist must have begun to preach one month after the close of the Paschal Feast, on April 27; and in p. 53, I have fixed the date approximately to April 28, A.D. 26. In p. 127 I state, that "it may not without good reason be believed that the time of John's first preaching coincided with the commencement of the spring influx of people to the Paschal Feast." That this was the true period I felt convinced; but it differed from the time which the age of John seemed to necessitate, by being about one month too early; consequently I was reluctantly compelled to correct the expression to "*nearly* coincided" (see *Corrigenda*, vol. i.), and I could only believe that he must have then first *announced* the beginning of the preaching, which did not actually commence until a month later. It was unsatisfactory to my mind, but I did not at the time see where I could have gone wrong.

The truth is, that the term "Thirty years old" denotes in the Hebrew idiom not necessarily a person who has completed his thirtieth year, but one who has completed his *twenty-ninth*, and has entered upon his thirtieth. Thus, a person born

(say) on the 25th of March, 1870, will be one year old on the 24th of March, 1871, and be in his second year, Heb. *a child of two years old* (see vol. i. p. 90), at any time from the 25th of the month in that year, to the 24th of the next. Applying this principle to the age of the Baptist, assuming him, as there is every reason to believe, to have been born on (or about) May 22, B.C. 5, he would have been *of two years* on May 22, B.C. 4, and consequently *of thirty years at any time from May 22, A.D. 25, to May 21, A.D. 26.*

It is evident, therefore, that he might have begun, and probably (almost certainly) did begin, to preach, four days before the Passover on April 27, A.D. 26.

The true date, therefore, will be the 23rd of April, A.D. 26.



CALENDAR OF PRINCIPAL EVENTS.

B.C. vi.	Commencement of the Course of Abia	May 16.
B.C. v.	Annunciation of the Virgin	Beg. of Feb.
	Birth of John the Baptist	May 22?
	Feast of Tabernacles	Oct. 17.
	Nativity of Jesus Christ	„ 21.
	Circumcision	„ 28.
	Presentation in the Temple	Nov. 30.
	Return to Nazareth	Dec. 1.
	Visit to Jerusalem for the Encænia	„ 21.
B.C. iv.	Visit of the Magi	Middle of Feb.
	Flight into Egypt	3 days later.
	Massacre of Bethlehem	Beg. of March.
	Eclipse of the Moon, 2 hrs. 48 min., A.M.	March 13.
	Death of Herod the Great	„ 21.
	Return from Egypt and Settlement in Nazareth	Sept. 21.
A.D. 8.	Visit of Jesus to Jerusalem in His 12th year	April 5.
	PASSOVER on	„ 9.
	Return to Nazareth	„ 19.
A.D. 26.	PASSOVER on	„ 21.
	First Preaching of John the Baptist	„ 23.
	Baptism of Jesus on the Day of Atonement, and commencement of the Temptation	Oct. 10.
	Return of Jesus to Bethabara	Nov. 21.
	Arrival of Jesus and five disciples at Cana	„ 26.
A.D. 27.	Visit to Capernaum	March 21.
	Arrival in Jerusalem and First Cleansing of the Temple	April 5.
	First PASSOVER of the Lord's Ministry on	„ 9.
	Simultaneous Baptisms of Jesus and John	} Summer to Autumn.
	Second call of John the Baptist, and his im- } prisonment in Machærus }	Beg. or middle of Nov.
	Departure of Jesus for Galilee, through Samaria	Beg. of Dec.

A. D. 28.	First Visit to Nazareth, and ἀρχή of the ministry of Jesus	January.
	Second PASSOVER on	March 29.
	Ordination of the Twelve	June.
	Second Visit to Nazareth	November.
A. D. 29.	Mission of the Twelve	Beg. of Feb.
	Death of John the Baptist	End of March.
	Miracle of the Five Thousand	April 5.
	Third PASSOVER (Jesus in Galilee)	„ 16.
	The Transfiguration	End of May.
	Feast of Tabernacles (Miracle of Siloam)	Oct. 11—18.
	Encaenia. (The Jews attempt to kill Jesus ; He retires to Peræa)	Dec. 19.
A. D. 30.	Raising of Lazarus and Retirement to Ephraim	Middle of Jan.
	Mission of the Seventy	Feb. 24.
	Regal Entry of Jesus into Jerusalem	April 1.
	The Last PASSOVER	„ 4-5.
	The CRUCIFIXION	„ 5.
	The Resurrection	„ 7.
	The Ascension	May 16.

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